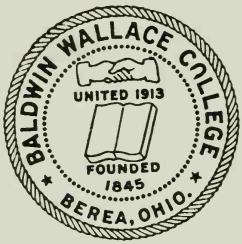
THE
DESATIR
OR THE
SACRED WRITINGS
OF THE
ANCIENT PERSIAN PROPHETS

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THE

DESATIR:

OR THE

SACRED WRITINGS

OF THE

ANCIENT PERSIAN PROPHETS;

TOGETHER WITH

THE COMMENTARY OF THE FIFTH SASAN.

TRANSLATED BY

MULLA FIRUZ BIN KAUS.

EDITED AND REPUBLISHED BY

DHUNJEEBHOY JAMSETJEE MEDHORA,

AUTHOR OF "THE ZOROASTRIAN AND OTHER ANCIENT SYSTEMS,"
"THE ANCIENT IRANIAN AND ZOROASTRIAN MORALS," &c., &c., &c.

Bombay:
PRINTED AT THE
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1888.

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INTRODUCTION.

SINCE this book was first published in 1818, it has never been re-published; and at the present day there are hardly half a dozen copies of it to be found in the whole of India. The book is held in very high esteem by a number of eminent scholars; and there is a considerable number of persons in India, Europe and America, students and believers of ancient philosophies, such as the Platonic, the Egyptian, the Hebrew, the Arabic, and the Hindoo, who believe, to a considerable extent, in the theory of cosmogony contained in the Persian books of the Parsees, a list of which is given at the end of this book. Amongst these, those of the first importance are the Desatir, the Dabistan, the Jam-i-Kaikhosru, the Zerdusht Afshar, the Zindehrud, the Kheshtab, and others. For one to be able to rightly appreciate the Desatir it is indispensable that he should read it side by side with the Dabistan, and, if possible, with the other books above-named. But the English translation of the Dabistan is as rare now as that of the Desatir hitherto was; while the rest of the books are deplorably neglected. Now, however, that the taste for literature of this kind has again revived, it may be hoped that before long the Dabistan will be re-published, and that the other books will be brought out in English garb.

The want of the Desatir thus having been experienced by many, and the desire to supply the want having been naturally expressed, I have taken this opportunity of re-publishing the original English translation by the late most respected scholar and Parsee Dustoor Mulla Firuz Bin Kaus. It is necessary, however, to state that there are certain principles and ideas in the Desatir, as well as in the Dabistan and other books, liable to be misunderstood and misconstrued; while there are others made expressly allegorical to suit the understanding of the ordinary people. To keep clear of such misunderstanding and

misconstruing, copious notes should have been provided; but such a course would have rendered the book more bulky and expensive and would have, perhaps, marred the original object of the translation. Bearing these circumstances in mind, such notes have been reserved for another treatise, in which it will be possible to give a sufficiently large outline of the Persian system to enable the reader to form a correct estimate of the various opinions expressed in the Desatir, the Dabistan, and other books.

There are at the present day, in the United States of America, many gentlemen who are taking interest in the Persian philosophy of the Zoroastrians; eminent among whom are Dr. Alexander Wilder, the editor of the *American Academy*, and Mr. Thomas M. Johnson, the editor of the *Platonist*. The evidence of the zeal of the latter gentleman is to be found in the new English translation of the Desatir he has got rendered by a Mahomedan gentleman, Mr. Mirza Mohomed Hadi, and is publishing it in parts in the monthly issues of the *Platonist*; and I am not without hope that he will see his way to getting rendered into English the other books, such as the Zerdusht Afshar, the Zindehrud, and the Kheshtab, which will serve as an excellent supplement to the metaphysics of the Desatir.

It has been thought fit to append to this publication an exhaustive and able essay by Anthony Troyer, proving the genuineness of the Desatir, and which was published in the English translation of the Dabistan, rendered conjointly by David Shea and Anthony Troyer.

The Desatir, the Dabistan, and the rest of the Persian literature constitute a noble and admirable monument of the writings of Zoroastrian philosophers, and need the help of those who would wish to see the monument preserved.

I may add, in conclusion, that those who have read and understood the literature of the ancient philosophies, and more especially the works of Plato (by Thomas Taylor) and of the Neo-Platonists, are the only persons who will be able to value the Desatir, the Dabistan and their kindred literature at their true worth.

DHUNJIBHOY JAMSETJEE MEDHORA.

7th February 1888.

To

BRIGADIER-GENERAL,

SIR JOHN MALCOLM, K.C.B., K.L.S.,

LATE MINISTER PLENIPOTENTIARY

TO THE COURT OF PERSIA, &c., &c., &c.

SIR,

The uniform kindness and attention with which you have honored me for so many years, and the grateful memory of the zeal with which, on so many occasions, you have promoted my interest and views, would of themselves have pointed out your name as that with which I should be most proud to adorn my volumes, were not the same distinction called for by your unrivalled knowledge of the history and manners of the East, which has been displayed for the benefit of *your* country, and let me add, no less of *ours too*, both in your admirable writings, and in your numerous successful embassies and negotiations. Your romantic bravery and successful daring in the late brilliant campaign, if faithfully recorded, might seem to make history encroach on the province of poetry. The generous praise of the noble and illustrious person who guides our Eastern Empire, is but an anticipation of the voice of impartial posterity.

That you may long live to enjoy the honors which you have gained in arts and in arms, and to diffuse the generous feelings which have led you to glory, is the ardent prayer of

Your very humble and faithful Servant,

MULLA FIRUZ BIN KAUS.

BOMBAY, 2*nd May* 1818.

PREFACE.

THE following pages contain one of the most singular works that has ever appeared in the East. The Desatir professes to be a collection of the writings of the different Persian Prophets, who flourished from the time of Mahabad to the time of the fifth Sasan, being fifteen in number; of whom Zerdusht, or Zoroaster was the thirteenth and the fifth Sasan the last. The fifth Sasan lived in the time of Khusro Parvez, who was contemporary with the Emperor Heraclius, and died only nine years before the destruction of the ancient Persian monarchy. The writings of these fifteen prophets are in a tongue of which no other vestige appears to remain, and which would have been unintelligible without the assistance of the ancient Persian translation. It is quite a different language from the Zend, the Pehelvi, and the Deri, the most celebrated of the dialects of ancient Persia. The old Persian translation was made by the fifth Sasan, who has added a commentary, in which some difficulties of the original text are expounded. The commentary displays a very subtle and refined metaphysics.

This work, though known to have existed as late as the reign of Shah Jehan, had eluded the search of the curious in oriental history and antiquities in later times. The attention of the European world was first directed to it by Sir William Jones, a man of whom England is justly proud, and whose profound knowledge of Persian history and literature, entitles all his remarks on these subjects to the highest attention. That accomplished writer, in his Sixth Anniversary Discourse delivered before the Asiatic Society "On the Persians," after explaining his own peculiar qualifications for the task which he had undertaken of unfolding the antiquities of Persia, continues; "And since I have maturely considered the ques-

"tions which I mean to discuss, you will not, I am persuaded, "suspect my testimony, or think that I assure you, that I will "assert nothing positively which I am not able *satisfactorily* "*to demonstrate.*" He then remarks, that it had long seemed to him unaccountably strange, that although Egypt, Yemen, the Chinese, and India had their monarchs in very early times "yet Persia, the most delightful, the most compact, "the most desirable country of them all, should have "remained for so many ages unsettled and disunited. "A "fortunate discovery," he adds, "for which I was first indebted "to Mir Muhammed Husain, one of the most intelligent "Muselmans in India, has at once dissipated the cloud, and cast "a gleam of light on the primeval history of Iran, and of the "human race, of which I had long despaired, and which could "hardly have dawned from any other quarter.

"The rare and interesting tract *on twelve* different religions, "entitled the *Debistan*, and composed by a Muhammedan "traveller, a native of Cashmir, named *Mohsan*, but "distinguished by the assumed surname of *Fani or perishable*, "begins, with the wonderfully curious chapter on the religion "of Hushang, which was long anterior to that of Zeratusht, but "had continued to be secretly professed by many learned "Persians, even to the author's time; and several of the most "eminent of them, dissenting in many points from the Gabrs, "and persecuted by the ruling powers of their country, had "retired to India, where they compiled a number of books, "now extremely scarce, which Mohsan had perused, and with "the writers of which, or with many of them, he had contracted "an intimate friendship. From them he learned, that "a "powerful monarchy had been established for ages in Iran "before the accession of Cayumers; that it was called the "Mahabadian dynasty for a reason which will soon be "mentioned; and that many princes, of whom seven or eight "are only named in the Dabistan, and among them "*Mahbul or Maha Beli*, had raised their empire to the zenith "of human glory. If we can rely on this authority, *which to*

"*me appears unexceptionable,* the Iranian monarchy must have "been the oldest in the world*"

After some new and valuable remarks on the ancient languages and characters of Iran, Sir William Jones proceeds to characterise the religion of the Desatir and Dabistan in the following words, which will form the best introduction to these volumes.

"The primeval religion of Iran, if we rely on the authorities "adduced by Mohsan Fani, was that which Newton calls the "oldest (and it may be justly called the noblest) of all religions; "'A firm belief that one supreme God made the world by his "power, and continually governed it by his providence ; a pious "fear, love and adoration of him ; a due reverence for parents "and aged persons ; a fraternal affection for the whole human "species, and a compassionate tenderness even for the brute "creation.' A system of devotion so pure and sublime could "hardly among mortals, be of long duration : and we learn "from the Dabistan that the popular worship of the Iranians "under Hushang was purely *Sabian* ; a word of which I "cannot offer any certain etymology, but which has been "deduced by grammarians from *Saba,* an *host,* and particularly "the *host* of *heaven,* or the *celestial* bodies, in the adoration of "which the Sabian ritual is believed to have consisted. There "is a description, in the learned work just mentioned, of the "several Persian temples dedicated to the sun and planets, of "the images adored in them, and of the magnificent processions "to them on prescribed festivals ; one of which is probably "represented by sculpture in the ruined city of Jemshid. But "the planetary worship in Persia seems only part of a far more "complicated religion, which we now find in the Indian pro-"vinces ; for Mohsan assures us that, in the opinion of the "best informed Persians, who professed the faith of Hushang, "distinguished from that of Zeratusht, the first monarch of "Iran, and of the whole earth, was Mahabad (a word apparently

* Asiat : Res : Vol. II. pp. 48-49. Octavo Edition.

"Sanscrit), who divided the people into four orders the "*religious*, the *military*, the *commercial*, and the *servile*, to which "he assigned names unqestionably the same in their origin with "those now applied to the four primary classes of the Hindus. "They added, that he received from the Creator, and promulgated "among men, a *sacred book in a heavenly language*, to which "the Muselman author gives the Arabic title of *Desatir*, or "*regulations*, but the original name of which he has not "mentioned; and that *fourteen Mahabads* had appeared, or would "appear, in human shapes for the government of this world. "Now when we know that the Hindus believe in *forteen Menus*, "or celestial personages with similar functions, the first of "whom left a book of *regulations* or *divine ordinances*, which "they hold equal to the Veda, and the language of which "they believe to be that of the Gods, we can hardly doubt "that the first corruption of the purest and oldest religion was "the system of Indian theology invented by the Brahmans, "and prevalent in these territories, where the book of "Mahabad, or *Menu*, is at this moment the standard of all "religious and moral duties. The accesion of Cayumers to the "throne of Persia, in the eighth or ninth century before Christ, "seems to have been accompanied by a considerable revolution "both in government and religion; he was most probably of "a different race from the Mahabadians who preceded him, and "began perhaps the new system of national faith which "Hushang, whose name it bears, completed; but the "reformation was partial, for, while they rejected the complex "polytheism of their predecessors, they retained the laws of "Mahabad, with a superstitious veneration for the sun, the "planets and fire; thus resembling the Hindu sects called "*Sauras* and *Sagnicas*, the second of which is very numerous at "Benaras, where many *agnihotras* are continually blazing, and "where the Sagnicas when they enter sacerdotal office kindle "with two pieces of the hard wood *Semi*, a fire which they keep "lighted through their lives for their nuptial ceremony, the "performance of solemn sacrifices, the obsequies of departed

"ancestors, and their own funeral pile. This remarkable rite
"was continued by Zeratusht, who reformed the old religion
"by the addition of genii, or angels, presiding over months and
"days, of new ceremonies in the veneration shewn to fire, of
"a new work which he pretended to have received from heaven,
"and above all by establishing the actual adoration of one
"supreme Being. He was born, according to Mohsan, in
"the district of Rai; and it was he (not as Ammianus
"asserts, his protector Gushtasp) who travelled into India,
"that he might receive information from the Brahmans in
"theology and ethics. It is barely possible that Pythagoras
"knew him in the capital of Irak; but the Grecian sage must
"then have been far advanced in years: and we have no certain
"evidence of an intercourse between the two philosophers.
"The reformed religion of Persia continued in force till
"that country was subdued by the Muselmans; and, without
"studying the Zend, we have ample information
"concerning it in the modern Persian writings of several
"who professed it. Bahman always named Zeratusht with
"reverence; but he was in truth a pure theist, and
"strongly disclaimed any adoration of the fire or other
"elements; he denied that the doctrine of two coeval principles,
"supremely good and supremely bad, formed any part of his
"faith; and he often repeated with emphasis the verses of
"Firdausi on the *prostration* of Cyrus and his paternal grand-
"father before the blazing altar; 'Think not that they were
"adorers of fire; for that element was only an exalted object,
"on the lustre of which they fixed their eyes; they humbled
"themselves a whole week before God; and, if thy under-
"standing be ever so little exerted, thou must acknowledge thy
"dependence on the Being supremely pure.' In a story of Sadi,
"near the close of his beautiful Bustan, concerning the idol
"of Somanath, or Mahadeva, he confounds the religion of the
"Hindus with that of the Gabrs, calling the Brahmans not only
"Moghs (which might be justified by a passage in the Mesnavi)
"but even readers of the Zend and Pazend. Now, whether

" this confusion proceeded from real or pretended ignorance I " cannot decide, but am as well convinced that the doctrines " of the Zend were distinct from those of the Veda, as I am, " that the religion of the Brahmans, with whom we converse " every day, prevailed in Persia, before the accession of Cayumers, " whom the Parsis, from respect to his memory, consider " as the first of men, although they believe in an universal " deluge before his reign."

" With the religion of the old Persians their philosophy (or " as much as we know of it) was intimately connected ; for " they were assiduous observers of the luminaries, which they " adored, and established, according to Mohsan who confirms " in some degree the fragments of Berosus, a number of arti- " ficial cycles with distinct names, which seem to indicate " a knowledge of the period in which the equinoxes appear to " revolve. They are said also to have known the most " wonderful powers of nature, and thence to have acquired the " fame of Magicians, and* enchanters &c."

After a few observations on the mystical theology, the monuments of sculpture, and the sciences and arts of the ancient Persians, the learned author concludes, " Thus has it " been proved by clear evidence and plain reasoning, that a " powerful monarchy was established in Iran long before the " Assyrian or Pishdadi government ; that it was in truth a " *Hindu* monarchy, though if any choose to call it *Cusean*, " *Casdean*, or *Scythian* we shall not enter into a debate on " mere names ; that it subsisted many centuries, and that its " history has been engrafted on that of the Hindus who founded " the monarchies of Ayodhya and Indraprestha ; that the " language of the first Persian empire was the mother of the " *Sanscrit*, and consequently of the *Zend* and *Parsi*, as well " as of the *Greek*, *Latin*, and *Gothic*, that the language of the " Assyrians was the parent of the Chaldaic and † Pahlivi."

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* Asiat. Res : Vol. II. pp. 58-62.

† Ibid p. 64.

It is not surprizing that the deliberate judgment of so enlightened an enquirer as Sir William Jones, and the important conclusions to which the disquisitions founded on the facts contained in the Desatir evidently led, should have excited a very strong desire to discover and bring to light a volume so precious to history. This wish has been often and strongly expressed by the persons who were best qualified to appreciate the value of such a work. But the testimony contained in the Discourse of the Most Noble the Marquis of Hastings at the public visitation of the College of Fort William on the 15th July 1816, is that which is most highly gratifying to the Editor, not only as being the opinion of a nobleman profoundly conversant with the history and spirit of the East, but as containing a flattering compliment to the Editor himself. "Among the "literary notices of this year," says the Governor General, "there "is one, which, although not edited under the immediate auspices "of this Institution, or even of this Government, is, nevertheless "so great a literary curiosity, that I cannot refrain from bringing "it forward, by public mention, on this occasion. I allude "to that interesting work, the Desatir, which had for some time "been lost to the literary world, until a copy was almost "accidentally recovered by the learned Chief Priest of the Parsee "religion at Bombay. A translation into English and a "glossary of the obsolete words has been prepared under the "superintendence of the Moolla, and in this state the work is now "in the press at that presidency. The Desatir, which purports "to be a collection of the works of the elder Persian prophets, "will be peculiarly an object of curiosity with the learned of "Europe, as well as of this country, for it is unquestionably the "only relique which exists of the literature of that period of "Persian history, which is familiar to us from its connection "with the history of Greece."

Where a work comes before the public with such high pretentions, it is but reasonable to expect that some account should be given, not only of the mention which has been made of

it by the writers of past ages, but of the way in which the copy from which it is now printed was originally found.

The Desatir is known to have existed for many years and has frequently been referred to by Persian writers, though as it was regarded as the Sacred Volume of a particular sect, it seems to have been guarded with that jealous care, and that uncommunicative spirit that have particularly distinguished the religious sects of the East. We can only fairly expect therefore, that the contents should be known to the followers of the sect. It is accordingly quoted by Behram Ferhad, the author of the Sharistani Char Chemen, who flourished in the reign of Akbar, and died about A. D. 1624 in the reign of the Emperor Jehangir. This author who appears to have been a native of Shiraz, though outwardly a Musselman, was really a Parsi, or rather a disciple of Azer-Keiwan, a philosophical ascetic, who founded a new sect on the foundation of the ancient Parsi tenets. The Desatir was known to Hakim-ibni-Khalif-ut-Tebrizi Muhammed Husain, the author of the Burhani Katia, the best dictionary extant of the Persian language, who lived in the age of Shah Jehan; and at that time the credit of the Desatir must have been high, since he often quotes the commentary as his authority for words in the old Persian. The author of the Dabistan, who seems to have flourished in the reigns of Jehangir and Shah Jehan, frequently mentions the Desatir, and indeed adopts it for his guide in the account which he gives of the religious dynasties of Mahabad and his successors.

As to the copy from which the present edition was printed, it is carefully taken from that in the possession of the Editor, Mulla Firuz, being the only manuscript of the work known to exist. It was purchased at Isfahan by his father about forty-five years ago from one Agha Muhammed Taher, a bookseller, who, understanding the Editor's father was an Indian Parsi, brought it to him for sale, induced by the words *Kitabi Gabri* (a Gabr Book) which were written on the cover. Kaus the father of Firuz, had been sent by the Parsis of India to travel in Persia for the purpose of making some enquiries regarding the remnant of the Parsis in that

country; and particularly in search of materials that might enable him to settle the disputes which prevailed among the Parsis of India concerning their computation of time; the difference of a complete month having taken place in their modes of reckoning, during the long interruption of intercourse between the Parsis of India and those of Persia; a circumstance which had produced a schism at Surat; some following the Kalendar of the Parsis of Kerman, others that which had been in use for some centuries among the Parsis of India. This harmless schism still continues.

Some years ago this work attracted the notice of the Honorable Jonathan Duncan, the late Governor of Bombay, a gentleman whose friendship the Editor had the happiness of enjoying for a long period. He had devoted much of his attention to the manners and institutions of the East, and was equally distinguished for the zeal with which he himself prosecuted these enquires, and for the liberality with which he patronised those who did. Mr. Duncan was struck with the character of the work, and after various enquiries regarding its authenticity, of which he satisfied himself, resolved to steal some hours from public business to devote to the task of translating the Desatir; a labor in which at various periods during the course of nearly five years, he was assisted by the Editor.

In the year 1811, Mr. Duncan was advised to leave Bombay, in consequence of his declining health. Still faithful to his resolution of completing the translation of the Desatir, which he had resolved to present to his Majesty as the most valuable tribute that he could offer him on his return from the East, he gained the Editor's consent to accompany him to the Isle of France that he might assist in the translation which was now considerably advanced; but the death of Mr. Duncan, before he could embark, deprived the Editor of one of his most valued friends, and put an end to this plan, which had occupied some of his latest thoughts, when nearly one half of the work was finished. The part which he translated has, it is understood, been sent to

England with his other papers. It is to be regretted that Mr. Duncan did not live to complete a work for which he was every way so well qualified.

Soon after this event, when General Sir John Malcolm was collecting materials for his History of Persia, the accounts which he had heard regarding the Desatir, and the high opinion of its value entertained by Sir William Jones, produced some enquiries which terminated in his expressing to the Editor his decided judgment that it should be given to the public in the original, that its pretensions and merits, such as they were, might meet with a more complete and fair investigation than it was possible for them to receive while the work remained in manuscript; and indeed as far as has yet appeared, shut up in a single copy.

For the favourable terms in which the Editor and his plans are mentioned by Sir John Malcolm in various parts of his admirable History of Persia, the Editor returns that gentleman his most grateful thanks.

The opinion of the historian of Persia, which had so much weight with the Editor, and was likely to have so much with the public, led to the present publication. The text of the Desatir is now printed entire, along with its Persian translation and commentary, under the care of the Editor, who has laboured with unwearied zeal to leave nothing undone on his part, that could render the work complete. To the original work he has added a glossary of such ancient and technical words as occur in the old Persian translation, and to those who make the language or antiquities of Persia their study, this glossary, the fruit of many years' observation, may not be esteemed the least valuable part of the volumes. The whole he commits to the judgment of the learned.

To the Right Honorable the Governor in Council of Bombay his most grateful thanks are due for the liberal patronage they have afforded to this Publication.

Nor can he conclude this Preface without returning his

acknowledgments to Mr. Erskine for the valuable assistance received from him in many instances during the progress of this undertaking.

With these observations the Editor delivers to the public a work which for many years has been his favorite study. Unless his partiality for it misleads him, he trusts that it will be received as a valuable addition to the historical and literary annals of the East. The few years of his life that may yet remain to him he intends to devote to the completion of an Epic poem on the Conquest of India by the British, * on which he has for many years been employed, and which he has nearly brought to a close.

If his name is to be known to future ages and to be enrolled among the small number of poets whose works have survived the touch of time, he fondly hopes that it may be conveyed to posterity by the same work which records the unrivalled triumphs of British valor ; and that, by the fortunate association, his fame may perish only with the memory of British glory.

Bombay, 20 May 1818.

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* The George-nameh.

[THE BOOK

OF THE

PROPHET, THE GREAT ABAD.[a]]

1. Let us take refuge with Mezdâm from evil thoughts which mislead and afflict us.

2. In the name of Shemtâ, the Bountiful, the Beneficent, the Kind, the Just!

3. In the name of Lâreng!

4. The origin of Mezdam's being none can know. Except Himself, who can comprehend it?

5. Existence and unity and identity are inseparable properties of His original substance, and are not adventitious to Him.

COMMENTARY.—Whence it is clear that although your substance is not adequate to the discovering of things till you are affected by the quality of knowledge; while as soon as you are so affected, such discovery becomes practicable; yet that the same is not the case with God, (Yezdan) as He knows everything by his own substance without the intervention of qualities.

6. He is without beginning, or end, or associate, or foe, or like unto him, or friend, or father, or mother, or wife, or child, or place, or position, or body, or anything material, or colour, or smell.

(*a*). This title is not in the original and is added to make the first Book uniform with the others. All the titles of the Books have been added by the Persian translator or by some transcriber; as the names given in them to the various prophets are those of the translation, not of the original.

[*Note of the Translator*].

7. He is Living, and Wise, and Powerful, and Independent and Just: and his knowledge extends over all that is heard, or seen or that exists.

8. And (*all*) existence is visible to his knowledge at once, without time: and from Him nothing is hid.

COMMENTARY.—The perfection of his knowledge consists in this, that it has no dependence on time: and it appertains to his greatness that nothing appears as past, present or future; the whole progress of time and length of duration, with the events which, succeeding each other in successive portions, mark its divisions, are visible to God at one moment: not as in our knowledge which we receive by broken portions; some of events that are past, some of such as are now visible, and others of such as are to come.

9. He doth not evil and abideth not with the *evil-inclined. Whatever He hath done is good.

* *Persian Note.—He wishes not for evil, and is not an evil-wisher.*

10. In the name of Lareng!

11. The Simple Being, without hope of return, of his own beneficence and love of good, first of all, created a substance free and unconfined, unmixed, immaterial, not subject to time, without body or aught material, or dependence on body, or matter, or quality, named Behnâm, whose title is *the Chief of Angels.*

COMMENTARY.—Hail to the Bountiful God! the Bestower of good, the Benevolent, the Just, the Friend of Bounty: who without the supplication of petitioner, or the prayer of one to ask, or the entreaty of entreater, called forth Being! To His grace, there is no bound! Know Him as the One worthy of praise!

12. He [a] is wholly excellence, and goodness altogether. By him (God) created the substance of [b]Amshâm; with [c]Mânistâr the Governor of Souls, and [d]Tanistar the Governor of bodies.

Persian Notes.—[a] Behnam called the first (Khirid or) Intelligence and the first (Khûsh or) Reason.

[b] Amshâm. The second Intelligence and Angel.

[c] Mânistâr Rewâmbud. Mánistâr is the name of the Soul (or Spirit) who guards the highest heaven, and who is styled Rewâmbud, or chief of Souls.

[d] Tânistâr Tenâmbûd. The body of the highest heaven is called Tânistâr; and Tenâmbud, or chief of Bodies, is his title.

13. And by *Amshâm (*he created*) †Fâmshâm and ‡Ferârjâm and ||Sâmâzhâm.

Persian Notes.— By the Angel Amshâm, who is the second (Khirid or) Intelligence.*

† Fâmshâm is the name of the heaven immediately below the highest.

‡ Ferârjâm, the name of the Soul of that heaven.

|| Sâmâzhamâ, the body of the heaven.

14. In this manner by each Intelligence, he created another Intelligence, and a Soul, and a Body, till he completed the system of the Heavens.

15. As for example [a]Ferensâ, and [b]Latinsa, and [c]Armensâ.

Persian Notes.—[a] Ferensâ, the Intelligence of the sphere of Keiwan, (Saturn).

[b] Latinsâ its Soul.

[c] Armensâ its body.

16. And Anjumdâd and Nejmâzâd and *Shîdârâd:

**Persian Note.—And the Intelligence of the Sphere of Hormuzd (Jupiter) is Anjumdâd, its Soul Nijmâzâd, its Body Shîdarad.*

17. And Behmenzâd, and Fershâd and Rizbâdwâd:

Persian Note.—These are the Intelligence, the Soul, and the Body of the sphere of Behram (Mars)!

18. And Shâdârâm, and Shadâyâm and Nishâdirsâm.

Persian Note.—The Intelligence, Soul and Body of the sphere of the Sun.

19. And Nirwân and Tirwân and Rizwân:

Persian Note.—The Intelligence, Soul and Body of the heaven of Nahid (Venus).

20. And Irlâs and Firlâs and Warlâs:

Persian Note.—The Intelligence, Soul and Body of the sphere of Tir (Mercury).

21. And Fernûsh and Wernûsh and Ardûsh he did create.

Persian Note.—The Intelligence, Soul and Body of the sphere of the Moon.

22. Of their excellencies and number little is said; seeing that the Angels are innumerable.

23. The heavy-moving [a]stars are many, and each has an Intelligence, a Soul and a Body.

24. And in like manner every distinct division of the heavens and planets, hath its Intelligences and Souls.

25. The number of the Intelligences, and Souls, and Stars, and Heavens, Mezdâm knows.

26. In the name of [b]Lareng!

27. The whole Spheres are round, and are pure, and never die.

28. Neither are they light or heavy, cold or hot, moist or dry.

29. They have neither growth nor decay, desire nor aversion.

30. They do not possess the susceptibility of assuming or putting off an aspect: of being broken or joined.

(a). The heavy-moving stars are the fixed stars, in contradistinction to the planets which have been before enumerated. *Transl.*

(b). A name of God, meaning the Being free from qualities. *Trans.*

COMMENTARY.—They cannot be torn or sewn, broken or mended, rent or united.

31. They are ever revolving in their orbits; and their revolution is self-directed: since they are living and susceptible of knowledge.

32. And in that [a]Mansion there is no death, nor birth, nor assuming, nor putting aside a form.

33. The inferior (*terrestrial*) world He made subject to the superior (*or celestial*) world.

34. In the name of Lâreng!

35. Intelligence is not dependent on Body, but the Soul receives its perfection from the Body.

36. Heaven is the abode of Angels, the city of Souls, and the place of Spheres.

37. Whosoever approaches the *Angels, sees the substance of the Lord of the World;

* *Persian Note.—Who are the Intelligences and Souls of the spheres.*

38. The rapture thence arising no transport of the lower world can equal: the tongue cannot express, nor the ear hear, nor the eye see such ecstacy.

39. In the Heavens there is pleasure such as none but those who enjoy it can conceive.

40. The lowest degree of (enjoyment in) heaven is such as is felt by the poorest of men when he receives a gift equal to this whole lower world.

41. Moreover the pleasures that arise in it, from the beauty of wives, and handmaids, and slaves, from eating and drinking, from dress, and fine carpets and commodious seats is such as cannot be comprehended in this lower world.

(*a*) In the Heavens. *Trans.*

42. To the Celestials the bounty of the Most High Mezdam hath vouchsafed a body which admitteth not of separation, which doth not wax old, and is susceptible neither of pain nor defilement.

43. In the name of Lareng!

44. Fernûsh* is the repository of the influences of the upper Spheres;

* *Persian Note.—The Intelligence of the Sphere of the Moon.*

COMMENTARY.—Fernûsh, who is the intelligence of the Sphere of the Moon, showereth down on the simple elements, the forms, accidents, and qualities which he hath collected by his own powers through the medium of the revolutions of the spheres, and the conjuctions of the planets, and the aspects of the stars.

45. Seeing this place is under the Intelligence of the Sphere of the Moon.

46. Varnûsh* is the fashioner of forms.

* *Persian Note.—The Soul of the Sphere of the Moon.*

47. Below the sphere of the Moon was made the place of elements.

48. Over the Fire, the Air, the Water and the Earth were placed four Angels:

49. Anirâb, and Hirâb, and Semirâb and Zehîrâb.

50. Whatever things are compounded of the elements are either impermanent or permanent.

COMMENTARY.—What retaineth its form, is permanent; what doth not is impermanent.

51. The impermanent are fog, and snow, and rain, and thunder, and cloud, and lightening and such like.

52. Over each of these there is a Guardian-Angel.

53. The Guardians of the fog, and snow, and rain, and thunder, and clouds, and lightening, are Milrâm,

Silrâm, Nilrâm, Mehtâs, Behtâm and Nishâm, and so of the others.

54. And of the permanent compounded substances the first is the Mineral.

55. Of it there are many species, as the ruby, and the sapphire and such like.

56. And these have Guardians, such as Beherzâm and Neherzâm.

Persian Note.—Beherzâm is the protector of the ruby; Neherzâm of the sapphire.

57. The next is the Vegetable, of which too there are many species, as the cypress and the plane, whose Guardians are Azerwân and Nuzerwân.

58. The next is the Animal, of which too there are many species, as the horse and man:

59. And of them too each hath its Guardian, as Ferârish and Ferzenrâm.

Persian Note.—The former the protector of horses, the latter of mankind.

60. Each of these three* children hath an active and intelligent † soul.

*Persian Notes.—*The Mineral, Vegetable and Animal.*

† Free and independent.

61. In the name of Lâreng.

Mezdâm separated man from the other animals by the distinction of a soul, which is a free and independent substance, without a body, or anything material, indivisible and without position, by which he attaineth the glory of the [a]Angels.

(a) Note by Mulla Firuz. In the 61st verse some words of the translation seem to have been omitted or mistaken by the transcriber. Wherefore the humble Firuz, according to the best of his poor understanding, has rendered the translation conformable to the text and inserted it above: the

62. By His knowledge He united the Soul with the elemental body.

63. If one doth good in the elemental body, and possesseth useful knowledge, and acts aright, and is a Hirtâsp, and doth not give pain to harmless animals;

Persian Note.—The name Hirtâsp is applied to the worshipper of Yezdan who refrains from much eating and sleep from the love of God.

64. When he putteth off the inferior body, I will introduce him into the abode of Angels, that he may see Me with the nearest angles.

65. And if he be not a Hirtâsp, but yet is wise and far removed from evil, still will I elevate him to the rank of Angel.

66. And every one, according to his knowledge and his actions, shall assume his place in the rank of Intelligence, or Soul, or Heaven, or Star, and shall spend eternity in that blessed abode.

67. And every one who wisheth to return to the lower world, and is a doer of good, shall, according to his knowledge, and conversation, and actions, receive something, either as a King, or Prime Minister, or some high office, or wealth;

68. Until he meeteth with a reward suited to his deeds.

COMMENTARY.—He says that he will meet with an end corresponding to his actions in his new state of exaltation. The prophet Abâd, the holy, on whom and on his faithful followers

original translation is as under. "In the name of Yezdan. The Mighty Yezdan selected Man from the other Animals and by giving him a glorious Soul which is an independent substance, and free from matter and form, indivisible, not having position, without a body, and of which it cannot be predicated that it has a body, without beginning and without end, unbounded and immense, and in it is contained the excellence of the Angels."

be the grace of Yezdân, enquired, O Merciful Judge! and O Just Preserver! Virtuous Kings, and rulers, and the mighty are attacked by diseases in their bodies, and with grief on account of their relations and connections, and so forth. How is this and wherefore?—The Lord of the World, the Master of Existence made answer:

69. Those who, in the season of prosperity, experience pain and grief, suffer them on account of their words or deeds in a former body, for which the Most Just now punisheth them.

COMMENTARY.—It must be remarked that when any one has first done evil and next good, and has entered into another body: the Granter of desires, in this new state, grants him his desires: and moreover, in conformity to His justice, makes him suffer retribution for his offence; and suffers nothing to pass without its return. For, should He omit any part of the due retribution, He would not be Just.

70. In the name of Lâreng.

Whosoever is an evil-doer, on him He first inflicteth pain under the human form: for sickness, the sufferings of children while in their mothers' womb, and after they are out of it, and suicide, and being hurt by ravenous animals, and death, and being subjected to want from birth till death, are all retributions for past actions: and in like manner as to goodness.

COMMENTARY.—Observe that he says that every joy, or pleasure or pain that affects us from birth till death, is wholly the fruit of past actions which is now reaped.

71. The lion, the tiger, the leopard, the panther and the wolf, with all ravenous animals, whether birds, or quadrupeds, or creeping things, have once possessed authority: and everyone whom they kill hath been their aider, or abettor, who did evil by supporting, or assisting, or by the orders of, that exalted class; and

having given pain to harmless animals are now punished by their own masters.

72. In fine, these Grandees, being invested with the forms of ravenous beasts, expire of suffering and wounds, according to their misdeeds: and, if any guilt remain, they will return a second time, and suffer punishment along with their accomplices.

COMMENTARY.—And meet with due retribution, till in some way their guilt is removed: whether at the first time, or the second time, or the tenth, or the hundredth time, or so forth.

73. In the name of Lâreng!

COMMENTARY.—The Lord of the World speaks thus to the great prophet Abâd;

74. Do not kill harmless* animals, (Zindbâr) for the retribution exacted by the Wise on their acts is of another sort: since the horse submits to be ridden on, and the ox, the camel, the mule, and the ass bear burdens. And these in a former life were men who imposed burdens on others unjustly.

** Persian Note.—The Zindbar are the harmless animals that do not destroy others: such as the horse, the camel, the mule, the ass, and others of the same kind.*

75. If any one knowingly and intentionally kill a harmless animal, and do not meet with retribution in the same life either from the Unseen or the earthly ruler, he will find punishment awaiting him at his next coming.

76. The killing of a harmless animal is equal to the killing of an ignorant, harmless man.

77. Know that the killer of a harmless animal is caught in the wrath of Mezdâm.

78. Dread the wrath of Dai (God).

79. In the name of Lâreng!

If a ravenous animal kill a harmless animal, it must be regarded as a *retaliation on the slain: since ferocious animals exist for the purpose of inflicting such punishment.

* *Persian Note.—It is a punishment on the animal killed, and an atonement for blood spilt, and a retribution for the misdeeds of the slain.*

80. The slaying of ravenous animals is laudable, since they, in a former existence, have been shedders of blood, and slew the guiltless. The punisher of such is blest.

COMMENTARY.—For to punish them is doing good, and walking in the way of the commands of the Great God. Whence we perceive that he enjoins ravenous animals to be put to death, because to be killed is their punishment.

81. In the name of Lâreng!

Such persons as are foolish and evil doers, being enclosed in the body of vegetables, meet with the reward of their stupidity and misdeeds:

82. And such as possess illaudable knowledge and do evil, are enclosed in the body of minerals;

83. Until their sins be purified; after which they are delivered from this suffering, and are once more united to a human body: and according as they act in it, they again meet with retribution.

84. In the name of Lâreng!

If a man be possessed of excellent knowledge, yet follow a wicked course of action, when this vile body is dissolved he doth not get another elemental body, nor doth his soul get admittance into the upper abode, but his evil dispositions becoming his tormentors, as-

sume the form of burning fire, of freezing snow, of serpents, dragons and the like, and inflict punishment on him :

85. And far from the happy abode, and from Mezdam and the angels, and from a material body, he broileth in tormenting flame ; and this is the most horrible stage of Hell.

COMMENTARY.—He next addresses the holy Abâd :

86. Say thou, May the Lord of Being preserve thee and thy friends from this great torment.

87. In the name of Lâreng !

When hungry and sleepless you fix your heart on the Lord of Being, separating yourself from this elemental body, you see the Heavens, and the stars, and the angels, and God.

88. Again you return to the material body : and when this lower body is dissolved, you once more reascend to that height which you have surveyed, and remain there for ever.

89. In the name of Lâreng !

In prayer, turn to any side : but it is best to turn to the stars and the light.

COMMENTARY.—He says, that, to that Being who is without place, you may pray in all directions ; and that the prayer is good whithersoever you turn in praying to Him : but nevertheless that it is best to pray towards the stars and lights, and that prayers made towards the stars and celestial luminaries are most acceptable.

90. Choose a wife : and look not on the bed-fellow of another ; neither lie with her :

91. Inflict punishment on evil-doers :

92. Break not your bargain, and do not take a false oath :

93. Whatever an offender doth to another do even so unto him :

COMMENTARY.—He says, the punishment must be proportioned to the offence, so that a slight punishment should not be inflicted on a grievous offence as a retribution, nor a grievous punishment on a slight offence. That if any one be slain with a stone it is indispensably necessary that the slayer should, in like manner, be killed with a stone ; and if with a sword, with a sword.

94. Drink not so much of the sense-destroyer as to become intoxicated.

95. The property of an *impotent person deliver to an upright man till he attaineth his reason.

* *Persian Note.—From minority or defect of reason.*

COMMENTARY.—This signifies that when the child becomes a man, what was given in trust be restored to him.

96. The property left by the father and mother, divide equally among the sons and daughters : and to the wife give a little.[c]

97. Shew kindness to those under you, that you may receive kindness from Mezdâm :

98. The Lord of being created his servant* free : if he doth good he gaineth heaven ; if evil, he becometh an inhabitant of hell.

* *Persian Note.—So that he can choose good and evil and do them.*

COMMENTARY.—Since the Most Just has conferred on his creature the faculty of distinguishing good from evil, and given him power to incline to either : hence, if he do good according to the commands of the Just God (Dâdâr), in whom there is nothing but good and excellence, the highest heaven, the choicest heaven is his abode : while if he be of evil dispositions he finds his seat in hell. It is plain that praise-worthy or blameable actions, good and bad conduct are the peoplers of heaven and hell : and that the

(c). To the wife give a little ; *i. e.* on the death of her husband. *Trans.*

orders of the incomparable God are like the prescriptions of the physician. Whoever observes the advice of the Benevolent, the Wise, escapes affliction, and by a little forbearance attains everlasting health : while the disease of him who does not attend to it increases. The physician of course is not answerable for either his health or sickness.

99. Evil proceedeth not from the God of Existence, and He loveth not evil.

100. In the name of Lâreng!

The superior Beings and the Inferior Beings are the gift of the Giver : they cannot be separated from Him : they have been, are, and shall be.

COMMENTARY.—Seeing that the Bountiful takes not back what He gives : for that is the property of the avaricious and rude man.

101. The world, like a radiation, is not and cannot be separated from the sun of the substance of the mighty God.

102. The lower world is subject to the sway of the upper world.

103. In the beginning of its revolution the sovereignty over this lower world is committed to one of the slow-moving stars.

104. Which governeth it alone for the space of a thousand years;

105. And for other thousands of years each of the heavy-moving stars, and swift-moving stars becometh its partner, each for one thousand years.

106. Last of all the moon becometh its associate.

COMMENTARY.—For a thousand years, like all the rest.

107. After that, the first associate will get the sovereignty.

COMMENTARY.—So that we may call the star which first supported the regal authority, the first king : and that star which in

the second thousand years, was its partner, the second king: because, after the lapse of the regal reign of the first king, this second became king. For it is said that at the termination of the rule of the first king, the first partner, who was originally the partner of the first king, becomes king.

108. The second king goeth through the same round as the first king; and the others are in like manner his associates.

109. Last of all the first *king is for a thousand years the partner of the second king.

* *Persian Note.—The period of whose reign is now past and gone.*

110. Then the period of the reign of the second king is also past.

111. And understand that the same is the course as to all the others.

COMMENTARY.—For every one of the fixed stars and planets becomes king, and is each ruler by itself for one thousand years, and for other thousands along with partners.

112. When the Moon hath been king, and all have been associates along with it, and its reign too is over, one Grand Period is accomplished.

113. After which the Sovereignty again returneth to the first king, and in this way there is an enternal succession.

COMMENTARY.—The beginning of the period being from the first king, and its conclusion with the moon.

114. And in the beginning of the Grand Period, a new order of things commenceth in the lower world.

115. And, not indeed the very forms, and knowledge, and events of the Grand Period that hath elapsed, but others precisely similar to them will again be produced.

COMMENTARY.—He says that, in the beginning of the Grand Period, combinations of the elements commence, and figures are produced that, in appearance, and in their acts, deeds and speech are similar to the figures, knowledge and deeds of the past Grand Revolution: not that the very same figures are produced; since the bringing back of what is past in not fitting: for were it desirable to bring such back, why were they broken and destroyed? The Grand Artificer does nothing of which He repents Him.

116. And every Grand Period that cometh resembleth from beginning to end the Grand Period that is past.

117. O my chosen Abâd! in the beginning of this Grand Period thou, with thy bedmate didst survive; and none other was left: now Mankind proceed from thee.

COMMENTARY.—It is to be observed that at the conclusion of a Grand Period, only two persons are left in the world, one man and one woman: all the rest of mankind perish: And hence mankind derive their origin from the woman and man who survive, and from whose lions numbers issue in the new Grand Period. Hence He says to Abâd, The origin of mankind is from thee, and all proceed from thy root, and thou art the father of them all.

118. In the name of Lâreng!

COMMENTARY.—He addresses the blessed Abâd;

119. The most blest of men are such as are obedient to and followers of thee.

120. The dearest to Mezdâm is he who acteth according to thy injunctions.

121. Whom thou expellest, him Mezdam expelleth.

122. Thou art the chief of mankind.

123. Thy followers shall many years be sovereigns in the world.

124. Know that the world shall never enjoy such happiness as in the time of the princes of thy religion.

125. As long as Mankind do not commit exceeding evil, thy religion, which is the mercy of Mezdam, shall not lose its rulers.

126. The extirpation of thy religion from among Princes is one of the torments of Hell upon Mankind.

127. In the name of Lâreng!

COMMENTARY.—He now gives some information regarding the Sects that are to arise;

128. A band will appear who are knowers and doers of good, mortifying the senses (Tipasbûd).

COMMENTARY.—Tipas means self-denial in the way of God and his worship, in respect to abstinence in eating, drinking and sleep. And one who exercises such abstinence is called a *Tipasbud and Hirtasp.*

129. And this Band are in a blessed road.

130. And there is a different Band who know and do good, without practising austerities, and who investigate the real nature of things by the guidance of reason, and live as *Sirdâsp.*

Persian Note—The Sirdâsp are such as seek good without mortifying their bodies in devotion.

COMMENTARY.—The Sirdasp is that searcher after God, who seeks Him without (subjecting himself to) abstinence in food or sleep, and without (affecting) solitary seclusion; who attempts to explain hidden things by the guidance of the understanding; and who does not deem it lawful to hurt anything having life. The two classes that have been mentioned are distinguished as the enlightened and the guides.

131. A Band next succeed, who know good, and practise evil, vexing harmless creatures.

COMMENTARY.—The distinctive mark of this band is that they love knowledge and ingenuity: and yet vex harmless animals, and stain their mouths with the blood of unoffending creatures, and fill their bellies with them.

132. There is a Band that mingle together Seruzrâm, and Nirurâm and Jirazrâm.

COMMENTARY.—What first shines on the heart in worshipping Yezdân is called Seruzrâm: and evidence that is agreeable to the understanding, and the words consonant to reason are called Nirurâm: while the remark which is absurd and not founded on reason is called Jurazrâm: and by these the pure-hearted are distinguished.

133. One Band say that except the substance of God there is nothing immaterial.

COMMENTARY.—The distinguishing mark of this class is that they hold that all the angels are bodies and material; but that the essence of God is free and independent.

134. There is another class that say that Mezdâm is matter.

COMMENTARY.—And these materialists infer that God has a human form and such like.

135. And some hold that Mezdâm is a Temperament.

COMMENTARY.—Which is a power peculiar to body.

136. One class deem themselves prophets, in spite of their molesting harmless creatures.

137. Without kindness to harmless animals and self-mortification, none can arrive at the angels.

138. Such abide beneath the sphere of the moon, and by virtue of their little self-mortification, following their own fancies, liken what they see to other things, and thus come to act wrong.

COMMENTARY.—He says that one class esteem themselves prophets and messengers of God. But as without morti-

fying the body, throwing off bad dispositions and accumulating good works, the chief of which is humanity to harmless animals, it is impossible to ascend the spheres and reach the stars and angels; and as this class have not followed such a course, hence, from the deficiency of their mortification and from their not having endured sufficient suffering, they see some light below the sphere of the moon: and their soul not having gained the ascendency over the imagination, they fashion what things they observe according to the creations of their own imagination: thus suiting their knowledge to the system of their fancies: and they do not discover the real nature of what they see, but following the image which their fancy has conceived fall from truth into destruction, and draw down their followers into perdition.

139. One class observing that men are miserable, confine themselves merely to not killing them.

140. For there is a class that deems the killing of a man praiseworthy.

COMMENTARY.—By this he marks out a class, who, in order to appease the Mighty and Angels, kill men with the sword, and put themselves to death, supposing that God will be gratified.

141. Some founders of Sects say, My religion shall never be destroyed.

COMMENTARY.—He here points at a class who say to their disciples, Our religion passes not away; do not desert it.

142. And wars will arise among them.

COMMENTARY.—He indicates that conflicts will arise in the religions of these founders of Sects, and innovators in religion, and that they will fall out together; and that where there are many Sects in one religion, and where many shoots proceed from one root, each branch deems the other bad.

143. There is a class of men that have a little knowledge, but are not doers of good; and one of such as do some good, but have not much knowledge of good.

COMMENTARY.—He here marks a class who are followers of

the wise, but do not profit by their precepts: and another similar class who deem themselves pure, and have a little of good works, but yet are not wise.

144. And there shall be so many Sects and Princes that volumes shall be filled with them.

145. O Abâd! Thou chosen of Mezdân! Except the Fersendâj (*the Abâdian faith*) there is no road to find the Self-Existent. By this road everyone of the class of Huristârs, and Nuristârs, and Suristârs and Ruzistârs shall gain heaven, and find a station according to his works.

COMMENTARY.—Fersendâj is the name of the Religion of Meh-Abâd (or the Great Abâd)—In Pehlevi the Huristârs are called *Athurnân*—They are the Mobeds and Hirbeds whose duty is to guard the faith, to confirm the knowledge and precepts of religion, and to establish justice: The Nuristârs in Pehlevi are named Rehaishtârân, and are the Princes and Warriors who are called to grandeur, and superiority, and command, and worldly sway. The Suristârs in Pehlevi are denominated Washteryûshân, and are devoted to every kind of business and employment: The Ruzistârs are in Pehlevi styled Hotukhshân and are artizans and husbandmen. And you cannot find any man not included in these classes.

146. In the name of Lareng!

Everyone who laboureth in explaining the Fersendâj, shall gain a high place in heaven.

147. Be confidently assured that the Fersendâj is true.

COMMENTARY.—He says to Mankind,—Know ye all confidently, and be well assured, that the religion of the blessed Abâd, (on whose soul and on whose followers be blessings unnumbered of the Wise,) is the straight and true road. Let him who has any understanding, and is in doubt, observe how far this hallowed religion is superior to all other Sects, and that no other course

possesses such purity and sweetness. If he desires unfailingly to see and know what has been revealed, it may be done in two ways; Either let him become a Hirtâsp and by suffering pain discover the real nature of things with the mind's eye; or let him become a Sirdâsp and comprehend the real nature of things by evidence.

148. In the name of Lareng!

COMMENTARY.—He addresses the human race;

149. Stand in dread of guilt, and deem the smallest offence great: for a slight ailment becometh a dreadful disease.

COMMENTARY.—For the disorder that at first is slight, is cured if managed according to the prescription of the physician: but if treated lightly, or if no physician be consulted, it speedily increases and comes to such a height as to pass the power of remedy: Now the advice of prophets, Destûrs or Mobeds, resembles that of the physician. If a man be grieved for his offences and cleave unto purity, and make choice of repentance, he escapes from his disorder: but if he does not, then he reaches a place where his misery becomes everlasting.

150. Be not without hope of His mercy.

COMMENTARY.—He says, Avoid evil in its beginning, and whatever you may have done unwittingly, throw it off and repent of it. And be not without hope from the mercy of God; for He is kind and merciful. He afflicts not his servant from wrath. He resembles the teacher, who when the scholar attends not to learning, chastens him with a rod for his good.

151. When each of the Sharistârs completeth its revolution or entereth its Mansion, celebrate it as a Festival.

152. Regard the Ascetic and the Sage as your friend, and obey their injunctions.

153. At the birth of a child read the *Desâtîr, and give something in the road of [d] Mezdâm.

(d) In the road of Mezdâm: that is for God's sake, in charity. *Trans.*

* *Persian Note.—The Book of God.*

154. A corpse you may place in a vase of aqua-fortis, or consign it to the fire, or to the earth.

COMMENTARY.—The usage of the Fersendajians regarding the dead was this: After the Soul had left the body, they washed it in pure water, and dressed it in clean and perfumed vestments: they then put it into a vase of aqua-fortis, and when the body was dissolved, carried the liquid to a place far from the city and poured it out: or else they burned it in fire, after attiring it as has been said; or they made a dome, and formed a deep pit within it, which they built and whitened with stone, brick and mortar; and, on its edges, niches were constructed and platforms erected, on which the dead were deposited: or they buried a vase in the earth, and enclosed the corpse in it; or buried it in a coffin in the ground; and in the estimation of the Fersendajians, the most eligible of all these was the vase of aqua-fortis.

155. After anyone hath died, read the Desâtîr, and give something to the worshippers of God, that the soul of the departed may attain beatitude.

156. To Mezdâm there is nothing more pleasing than charity.

157. Make atonement for the offence which you may have committed.

158. Do good; and grant assistance to those of the same faith (hem-fersenj).

159. Take from the thief the double of what he hath stolen; and after beating him with a rod, throw him for sometime into prison.

160. But if he will not amend, let him be led round the city, and let him be employed in bearing heavy burdens.

COMMENTARY.—According to the religion of the Princes of the Fersendaj faith, if a person be taken a second time in theft, he is

led with disgrace about the city, which operation they call Rukâz: after which, as a punishment, they beat him with a stick, place fetters on his feet, and make him carry brick and mud for repairing houses, and keep him always disagreeably employed in such labours.

161. One guilty of adultery is to be punished by being beaten with rods and led about the city; and if still he be not restrained, make him an eunuch: a married woman must be imprisoned.

COMMENTARY.—He says, if a married woman has been beaten with rods, and led about the town for lying with another man, and yet again lie with a man, she must be put into perpetual confinement.

162. After performing the worship of Mezdâm, worship the Planets, and kindle lights unto them.

163. Make figures of all the planets, and deem them proper objects to turn to in worship:

164. One class of men here below falsely deem themselves happier than those above. Consort not with such.

165. Earthlings cannot be equal to Celestials;

166. The soul of man is however celestial; and hence, when by piety and worship, it hath been separated from the inferior body, it may nevertheless become like unto them.

COMMENTARY.—He says, that though the Soul be celestial and though if it be wise and act well, it becomes *like* the Celestials after it departs from the body: yet that it does not become better and happier than they. Hence we perceive that it cannot, while below, attain equality with the Celestials; and that those who make pretences to any superiority are deceivers and false teachers.

167. O Abâd! That is the word of Mezdâm which an Angel bringeth on thy heart.

168. Or what thou hearest from Mezdâm when thou leavest the body (*nemidâi*) along with the Chief of Angels.

COMMENTARY.—Nemîden is to leave the earthly body, and again return to it: and also means to attain to a knowledge of the truth of things (or Inspiration). He says, The speech of God is not breath and does not possess sound: And that is Inspiration which descends on the heart through the intervention of an Angel, or that is learned of God when you have left the body. And this inspiration after you rejoin the body you commit to words and deliver forth by the breath of speech.

169. Thou hast seen me and heard my words; convey these my words to all my servants below.

COMMENTARY.—Since the Celestials and Supernals are all obedient, and such as are near Yezdan have no need of an earthly prophet.

170. After thee Jyafrâm will revive thy religion, and will be a mighty prophet.

COMMENTARY.—Hence He declares to the blessed Abâd, As this holy Religion in consequence of the wickedness of men will be corrupted and fall, Jyafrâm, one of thy race, will revive thy religion, and diffuse it anew among men: and he is a mighty Prophet.

THE BOOK

OF THE

PROPHET JYAFRAM.

1. Let us take refuge with Mezdâm from evil thoughts which mislead and afflict us.

2. In the name of Shamtâ, the Bountiful, the Beneficent, the Loving, the Just.

3. In the name of Hermehr, the Bestower of daily food on all living, the Protector of the good.

4. Praise be unto the Self-Existent who first created the [a]free world, and next the world of bodies.

5. Look and behold! O Jyfrâm son of Abadârâd, how at the command of the Most High God (Mezdam), the *Lord of Bodies, enclosing all bodies within his circuit, ever revolveth;

** Persian Note.—Called Ten-Sâlâr, Ten-bud, Ten-ânten, Tenten, Tehemten, being the Great Sphere.*[b]

6. And carrieth the other spheres along with him from East to West;

7. Although the revolution of the spheres below the Great Sphere, is, by the decree of the Creator, from West to East.

(*a*) The free world is composed of the Angels, Souls and Intelligences, who are free from the incumbrance of body.

(*b*) All these names belong to the Ninth or Highest Heaven: they signify chief of bodies, leader of bodies, body-of-bodies, body-of-body, the incomparable body.

8. And in the sky among the slow-revolving stars;

9. As the Ram, the Bull, the Two-forms, the Crab, the Lion, the Bunch of corn, the Balance, the Scorpion, the Bow, the Goat, the Water-bucket, the Fish.

10. And in like manner, in the lower heavens are the moving stars,

11. Sinâshir, Berhesti, Belrâm, Heramîd, Benîd, Kaleng, Fâmshîd;

12. And these are my chosen servants, who never have been and never shall be disobedient.

COMMENTARY.—He says that the spheres, in spite of their magnitude and vicinity to God, are not exempted from his orders; and from time without beginning when they were created, even unto the end of eternity, never have disobeyed and never shall disobey. The first time that I was called to the world above, the heavens and stars said unto me, "O Sâsân! we have bound up our loins in the service of Yezdân, and never withdraw from it, because He is worthy of praise: and we are filled with astonishment how mankind can wander so wide from the commands of God!"

13. Next the fire, and air, and water, and earth;

COMMENTARY.—He says, after the sphere, the four elements were created.

14. And from the mixture of these the Mineral, the Vegetable and Animal.

COMMENTARY.—God made and created.

15. All are actively employed by the art of the Most High.

16. In the name of the Beneficent, the Bestower of daily food on all living, the Protector of such as do well.

17. I have said[c] that I first of all chose Abâd, and

(c) 17. The sense would require this to be "I say unto thee."

after him I sent thirteen prophets in succession, all called Abâd.

18. By these fourteen prophets the world enjoyed prosperity.

COMMENTARY.—When you add Abâd to the thirteen prophets who succeeded him, they make fourteen. And the faith of them all was similar to that of the Mehâbâd, and they were followers of Mehâbâd, and thus made kingdoms flourishing. Praise be on Abâd, and on these Abâds!

19. After them the kings, their lieutenants, preserved the world in happiness.

20. When a hundred *Zâd* of years had passed under their sway, Abâdârâd, resigning the sovereignty, devoted himself exclusively to the worship of Mezdâm.

COMMENTARY.—It is to be observed that the followers of the Fersendâj Religion called a thousand times a thousand years a *Ferd*, and a thousand Ferd a *Werd*, and a thousand Werds a *Merd*, and a thousand Merds a *Jâd*, and three thousand Jâds a *Wâd*, and two thousand Wâds a *Zâd*; so that, following this computation, the kingdom remained with the Dynasty of Abâdians for a hundred *Zâd* of years. When this number of years was elapsed, Abâdârâd, the last Prince of the Abâdians, having found mankind bent on evil, resigned the government, and went into retirement: and so effectually did he escape the observation of men, that no one knows where he went. In consequence of his abdication the world fell into confusion, and the works of the preceding kings were destroyed. Then the good men went to Jyâfrâm, the son of Abâdârâd, who was a recluse like his father, and who, from his fondness for retirement, always lived remote from mankind, and incessantly occupied with the worship of the Deity, and required him to assume the sovereignty, which however he declined, until the illustrious Book came down to him.

21. In the name of the Beneficent, the Bestower

of daily food on all living, the Rewarder of such as act well.

22. O Jyâfrâm, son of Abâdârâd, since thy father hath resigned the royal power, do thou now assume the Government, and adorn the Fersendâj Religion.

23. I have chosen thee for the work of prophecy, and have graced the Fersendâj by thee.

24. And lo! make the words of Heaven which I have sent unto thee, a portion of the *Desâtîr.

* *Persian Note.—Which is the Book of the blessed Mehâbâd.*

25. And keep well the way of Ferzâbâd, for it is the religion of God; and this faith shall never be lost from among the Mezdâmians.

26. Whoever is the friend of God (Nûshdâi), shall walk in this road.

27. In the name of the Beneficent, the Bestower of daily food to all living, the Rewarder of those who act well.

28. The Necessarily-Existent!

COMMENTARY.—Whose Being is necessary; the Undoubtedly-existing, Ever-during, Eternally-stable, Immutable-of-necessity, without beginning or end, existing without the attributes of first- or last, who has been, is, and shall be, and to whose everlastingness and eternity there is no beginning, nor commencement, nor end, nor limit, nor bound.

29. Light of Lights!

COMMENTARY.—Splendor of splendors, brightness of brightnesses, corruscation of corruscations, shining of shinings, blaze of blazes, illumination of illuminations; the being from whose light the abode of lights has derived its light, and from whom the abode of splendors has received the splendor of existence, and except from whose brightness the abode of brightness has no brightness, and from whom the city of corruscations receives its

power of corruscation, from whom shining shines, and without whom blazing does not blaze, from the glory of whose essence proceeds the illumination of illuminations.

30. Among the adored worthy of adoration!

COMMENTARY.—And among the worshipped most worthy of Worship. Let those who are supplicated by the great for their grandeur supplicate him with their whole grandeur; and most fitting it is that the lauded should laud him, and the mighty render unto him prayer and praise.

31. Lord of Lords!

COMMENTARY.—King of Kings, Emperor of Emperors, Ky of Kys, Dara of Daras, Judge of Judges, Chief of Chiefs, Greatest of the Great! The abode of Lordliness is his servant! the residence of Kings is his worshipper, the city of Royalty is proud to obey Him! Princes place their hopes in his Gate, Daras look for protection from his grace; his glory is the Judge of Judges!

32. The Exalted!

COMMENTARY.—High over the Lofty! Sublime over the Great! The Bestower of exaltation on the abode of exaltation, and the Elevater of the residence of elevation, the Raiser of the city of sublimity, who gives grandeur to the city of grandeur.

33. Of wonderful Praise!

COMMENTARY.—Grand worship and mighty thanksgiving; the praise of the place of praise of citizens, the object of prayer to the place of prayer in the narrow lane, the subject of worship to those who dwell in worship in the habitation of thanksgiving.

34. Of supreme Splendor!

COMMENTARY.—And striking light, and unlimited brightness, and strong blazing, and resplendent shining, mighty manifestation, and magnificent clearness, and wonderful brightness, and boundless glory; seeing that the splendor of the splendor-bestowers, the brightness of the givers of brightness, the light of the enlighteners and the blaze of the emblazoners, and the flashing of the flashers, and the manifestation of the manifesters, and the

glory of the glorifiers, and the illumination of the illuminators, and the visibility of the displayers proceed from Him.

35. Of splendid Brightness !

COMMENTARY.—And shining light, strong glare, exceeding splendor, and great illumination: for the splendor of the abode of splendor proceeds from Him, and the source of shining shines from Him; the city of illumination He illuminates; He gives light to the fountain of light, and brightness to the city of brightness; the land of glory He glorifies; the place of splendor is splendid from His refulgent essence.

36. Of mighty Mightiness !

COMMENTARY.—And vast vastness, and great greatness, and lofty loftiness, and high highness, and exalted exaltation, and sublime sublimity, and awful awfulness; so that the mighty are mean, and the vast little, and the lofty depressed, and the exalted humble, and the high low, the grand grovelling, and the sublime lowly, and the great small, and the tall short, and the broad narrow, and the deep is as a ford unto Him.

37. Of entire Perfection !

COMMENTARY.—And unlimited excellence, and complete righteousness: for He bestows perfection on the perfect, and righteousness on the right.

38. Of unbounded Bounty !

COMMENTARY.—And the never-failing Giver, the perfectly Generous: for, from His board no created thing is without its portion, or was or shall be.

39. Of wide-diffused Goodness !

COMMENTARY.—And extensive excellence, and long worth, and broad beneficence, and profound gladness: whose goodness reaches to all places, whose worth extends everywhere, and whose excellence spreads from the one limit of existence to the other.

40. Of glorified Light !

COMMENTARY.—Of exquisite splendor, strong brightness, grand blazing, and glorious effulgence. Him you must adore; for illumination of heart falls on the illuminated from Him only.

41. Of infinite Greatness!

COMMENTARY.—And entire mightiness: His wonderfulness, is undoubted before all, and His grandeur acknowledged by all; His grandeur is necessarily confessed by all Beings within the limits of creation.

42. Of conspicuous Effulgence!

COMMENTARY.—Manifest light, conspicuous brightness, and blazing effulgence; for everything is seen by His light, and is produced from His splendor, and from His brightness receives being, and takes existence from His intense blaze, and becomes visible from His effulgence.

43. Of intense Mightiness!

COMMENTARY.—And grand exaltation, and sublime sublimity, and enduring greatness; since Chiefs, and Rulers, and the Exalted, and the Great, and the Mighty, and those who lift high the head, dare not disobey Him, and cannot withdraw their heads (*from obedience unto Him*).

44. The Bestower of what is suitable.

COMMENTARY.—And the gift of agreeable sensations to the soul and body; for knowledge, and the gift of what is suited to cherish the body, proceed from His excellence; since the greatness of His bounty cannot be expressed.

45. Of extensive Empire.

COMMENTARY.—And wide dominion; for there is no limit to His creation, and no bounds to what He has made.

46. Of resplendent Goodness!

COMMENTARY.—And manifest excellence, and evident benevolence; for whatever is seen with the eyes, or observed by the mind, or understood by the judgment is a ray of His goodness: and His goodness has no bounds, and is without limits.

47. The blessed Giver!

COMMENTARY.—And the happy and glorious essence; for blessedness, and goodness, and bounty, except of Him, are none.

48. Of high Purity!

COMMENTARY.—And surpassing worth, and pure greatness, and whose glorious abode (**Kyabadi*) is free from impurity: for the dust of uncleanness falls not on the hem of his garment, nor on the mighty that are nigh unto him, even the Empyrealists. (*Kyanistani*).

49. The Lord of Brightness!

COMMENTARY.—Which is shed abroad: and the Lord of the seat of Lordship, which is the place of angels, and the city of Angels, and is not hid from the penetrating.

50. The universal Creator!

COMMENTARY.—The Maker of all things that be. The power of creation is inherent in His essence, and whatever is created is suitable to the Creator; and whatever is produced, its production is right.

51. First of the First!

COMMENTARY.—The beginning of beginning which had no first, the beginning of which beginning cannot be found; and of eternal duration without end.

52. The Creator of Essence!

COMMENTARY.—The Maker of that which makes everything what it is; the producer of essence; the former of that distinctive essence which makes a thing what it is.

53. The Exhibiter of Identity!

COMMENTARY.—And personality, and being, and self and existence; and He is the Creator of all identities; and none other but He.

54. Providence of Providences!

COMMENTARY.—And Lord of Lords, Guardian of Guardians, and Protector of Protectors.

55. Wonder of Wonders!

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* 48. These terms Kyabadi and Kyanistani are applied to those above the Ninth or Empyrean Heaven.

COMMENTARY.—The causer of wonder to the wonderful, the Creator of the place of wonders: and, of all wonders, the most wonderful is His essence.

56. The Creator of Grace!

COMMENTARY.—Most graceful of the graceful; the Creator of purity, purest of the pure, the pure Creator of purity; the Creator of praise and the object of all praise.

57. God of Intelligences!

COMMENTARY.—Lord of Understandings, Creator of Intelligences and Maker of Intellects.

58. Lord of Souls!

COMMENTARY.—Who is the Master Creator of them.

59. The Independent of the Independent!

COMMENTARY.—The free of the free; who made the independent independent, and on the free bestowed freedom.

60. God of the upper Spheres!

COMMENTARY.—He is Keeper of the high heavens; and Lord of the sublime spheres.

61. Lord of the lower Elements!

COMMENTARY.—And supporter of the four essences.

62. Lord of the yet unconnected Elements!

COMMENTARY.—Ruler of the four essences while yet detached: the unconnected elements he connected to being, and separated the four essences from non-existence.

63. Lord of the connected Elements.

COMMENTARY.—Master of the four elements when mingled. He is Lord of the united elements, and the Uniter, and Bestower of Cohesion, and the Mingler of them. And the four elements cannot be mixed together but by his power.

64. In the name of Hermehr, the Bestower of subsistence on all living, the Protector of the Good.

65. Excellence, Worthiness, Beneficence, Goodness.

Persian Note.—Hamesteni, ramesteni, shamesteni, zamesteni. These words all signify Good.

66. Must be comprehended! Must be comprehended! Must be comprehended! Must be comprehended!

67. Godhead, Unity, Perfection, Attributes!

68. Must be comprehended! Must be comprehended! Must be comprehended! Must be comprehended!

COMMENTARY.—He says, that it is to be remarked that God exists, and is One. And his Unity is not within computation; it is beyond computation. And he possesses all excellencies in perfection. His names are many, as, according to one, ninety-nine, and according to another, a hundred: and in like manner they are said to be a thousand, and a thousand and one names: some of them have already occurred in various parts of the Book of Mehâbâd. But even this greatest number is imperfect, for they are not contained in number. Name, which they also call *Rad*, is either a name of substance, or a name of property, or, as they call it, of quality. Besides these there are three classes of names currently bestowed on Him. For in imposing names on objects regard is had either to the predication of the existence of a negation, which they call the substantial name (nam e gouher) as *Pure*: or it depends on the predication of some existing property, which can be fully conceived of itself, which is the name of quality (nam e ferozeh) as *Living*: or it is derived from something existing, the meaning of which depends on something besides itself, which they call the active name (nam e kirdar) as for example *Creator*.

69. Life, Knowledge, Desire, Power, must be comprehended.

COMMENTARY.—He is living and His life is not dependent on soul, or life, or body. He is self-living; and all other living things are dependent on him. The knowledge of Yezdân is such that he never was Nescient: and it is free from all doubts. There is no single particle in existence which He does not know. He knows the very grains of the sand and this knowledge He has had from all eternity. The volition of God is such that, whatever has been created is in consequence of His volition. If the in-

habitants of the world wished to annihilate a single hair from the world, or to add one, they cannot without his volition. And the power of God is such that whatever He wishes to make He can make, except One like Himself.

70. The Word of God, the Book of God, the Angel of God, the Prophet of God, must be comprehended!

COMMENTARY.—The word of God is not from the throat, nor the palate, nor the tongue. It is a will and expression without any of these. For at the command of God, the chief of Angels, Behmen, sprung into existence; and with that pen (Behmen), by the hand of His omnipotence, He wrote the world. And there are two books of Yezdân. The name of the first is Do-Gîtî, Two-Worlds, and it they call the Great Book; or in the language of Heaven, Ferz-Desâtîr, or the Great Desâtîr, which is the Great Volume of Yezdân. And the other Book is called Desâtîr, the doctrines of which Mehâbâd and the other prophets from Mehâbâd down to me have revealed. And it is a doctrine which blazes on the heart, not a breath of the voice. But this breath of the voice is its mould, for the purpose of impressing the hearing of it. And in the heavenly tongue this is called Derick Desâtîr, the Little Desâtîr, as being the Little Book of God. Now the greatest of His Prophets is the understanding, for it is the message-bearer of Yezdân, and the medium of communication between God and created beings, and was raised up in order to bring in all existences whether free or dependent, above or below, and is the nourisher of all. And this, in the language of the Desâtîr, is the Ferz Ferjîshwer, the mighty Prophet, or according to the Deri Parsi the Mehin Pyghamber (or Great Prophet). And the second prophet is Man; and he has been raised up in order to bring in those below.

71. Oldness and Newness, Stability, Instability, must be comprehended!

COMMENTARY.—By *oldness* He understands Intelligence, Soul and Heaven, for they are old, and there is no beginning of their manifestation: and the last is the dwelling-place of angels, and

of such as are near unto God. And that is *new* which is made and unmade of the elements below the sphere of the moon, and is again united and disunited: the essence of the elements however is old. And in the lower world the soul alone is *stable,* for everything else undergoes change. And the world above is itself stable and firm, and our dwelling is there. And whatever is formed from an union with the elements is *unstable,* for we are come here as to a market.[a]

72. The World, its Inhabitants, the Free, the Dependent, must be comprehended!

73. Intelligence, Soul, Heaven, Stars, must be comprehended!

74. Fire, Air, Water, Earth, must be comprehended!

75. The nature of the Elements, their principle, their form, and *Meteors, must be comprehended!

* *Persian Note.—Such as rain, clouds, and so forth which are between heaven and earth.*

76. Mineral, Vegetable, Animal, Humankind, must be comprehended!

77. Good, Evil, Justice, Tyranny, must be comprehended!

COMMENTARY.—And comprehend that whatever is the work of God is good, and that all the evil which you commit proceeds from yourself. And distinguish good as being good, and bad as bad. And reduce not the opulent man to poverty, and hold it good for him, and deem this evil to be good. And do not consider such evil deeds as good. And understand justice, which is the business of the Most Just, and accuse Him not of tyranny: for thus the servant brings injury on his own soul. And know that to kill harmless animals is tyranny, and call it not justice.

(a) To acquire what may be useful and then depart.

78. Reward, Punishment, Heaven, Hell, must be comprehended!

79. Merit, Crime, Love, Anger, must be comprehended!

80. The Prophet, the Prophet's Successor, the Enquirer, the Wise,

81. Must be comprehended! Must be comprehended! Must be comprehended! Must be comprehended! Must be comprehended!

82. In the name of Hermehr, the Provider of daily food to all living, the Protector of the good.

83. In time past when Mankind did evil, Abâdârâd disappeared from among them;

84. And in consequence of his withdrawing they endured sufferings;

85. Until I settled thee in his room.

86. Now do thou adorn the * Fersendâj by the † Fersendâj.

* *Persian Notes.—The followers of the Fersendâj Religion.*

† *The Religion of Mehâbâd.*

87. O my prophet! the sovereignty, together with the glory of adorning religion, shall remain many years among thy children.

88. When this religion is dissipated, My prophet Shaikiliv shall afterwards arise.

COMMENTARY.—He here informs Jyâfrâm, the servant of Yezdân, that after the destruction of this highly-praised religion, Shaikiliv will arise, and again reveal to Mankind this blessed religion, and strengthen the house of Yezdân.

THE BOOK

OF

SHET SHAIKILIV.

1. Let us take refuge with Mezdân from evil thoughts, which mislead and afflict us!

2. In the name of Shamtâ, the Bountiful, the Beneficent, the Loving, the Just.

3. In the name of Hermehr, the Provider of sustenance, the Protector.

4. O Shaikilîv, son of Jyâlâd! After the glory of the Jys had extended to one aspar of years, mankind became depraved; Jyâlâd departed from among them.

COMMENTARY.—It is to be remarked that the first of the Jys is Jyâfrâm, whom God made the ornament and glory of the Fersendâj; and that the last of this blessed race was Jyâlâd, who retired from the world in consequence of the depravity of mankind. The followers of the Fersendâj religion call a hundred thousand *Sâlâm*, and a hundred Sâlâms, *Simâr*, and a hundred Simârs, *Aspâr*. The family of the Jys protected the religion, and exercised the sovereignty for one aspar of years.

5. Now, thee have I chosen, and sent thee on the work of prophecy: Glorify Me in manner following;

6. In the name of Hermehr, the Bestower of sustenance, the Protector.

7. Thou art exalted, O our Lord!

8. From Thee is praise, and to Thee is praise!

9. Thou art necessarily-existent, and there is nought self-existent but Thee.

10. Thou art worthy of the adoration of adorers, and none is worthy of the worship of worlds but Thee!

11. Thou art One, excelling in glory;

12. And of mighty praise:

13. And Thy light exceeding powerful and brilliant;

14. And Thy grandeur passing great;

15. Thy perfection is perfect;

16. And Thy bounty complete,

17. And Thy goodness most expansive,

18. And Thy splendor very glorious,

19. And Thy dignity extreme,

20. And Thy effulgence most bright,

21. And Thy mightiness very powerful,

22. And Thy generosity most cheering,

23. And Thy world-of-body (tenistân) very capacious.

Persian Note.—Thy world of forms, the city of bodies, the place of created things, very spacious and long and broad and deep.

24. Thy goodness most shining,

25. Thy substance most excellent,

26. Thy world of Intelligences very pure,

27. Thy world of Souls very glorious!

28. Thou art Mighty!

29. The Creator of All!

Persian Note.—Without materials or time (dimankish).

COMMENTARY.—It is to be observed that Time (*dimân*) is a portion of the revolution of the Great Heaven, and the relation of

one fleeting and unfixed subject with another fleeting and unfixed subject; as for example, the relation of new events and fresh occurrences in the world, with the revolution of the Heavens and the motion of the spheres. And in the supernal language they call it *Zirwân*.

30. First of the Foremost, and Beginner of Beginners.

31. Bestower of being on all essences;

32. The Manifester of all *thats*.

Persian Note.—The Creator of all its, *the Producer of all* theres, *and the Enligtener of the* place-of-that.

33. Cause of Causes,

34. Preserver of Preservers,

35. Creator of Wonders, and of whatever is most wonderful among wonders!

36. Maker of the Pure, and of whatever is purest of the Pure!

37. Worthy of the worship of Intelligences, who are the makers of substances, free from locality, and place and position.

38. For they are Lights free from all affections,

39. And they have attained felicity and proximity (to God).

40. O Worthy of the adoration of Souls unconfined by existing in place!

41. Although they shed illumination on bodies!

42. Director of Bodies!

43. Yet not so as to be united or mingled with them;

44. Who takest an interest in the World of Intelligences!

45. From Thee is their beginning, and towards Thee is their termination!

46. Worthy of the worship of all the influence-shedding Bodies of the Spheres, which are far removed from dissolution, and from assuming or laying aside their forms;

47. And Worthy of the worship of the Splendors which enlighten and are exalted!

48. And Worthy of the worship of all the Elements, whether pure and unmixed, or impure and mixed!

49. Thou art Pure, O Worthy to be praised! O Author of Life! O Bestower of Being! O Thou who recallest from evil to good! O Thou of spotless purity! O Guardian of the Angels of the Greater Spheres! O Light of Lights! O Lord of Eternity and of the revolutions of Time!

COMMENTARY.—*Eternity* (Bubâsh) the relation of stable with unstable, as the relation of the Heavens with Intelligences: And *Revolutions of Time* (Roukesh) the relation of unstable with stable, as the relation of the revolutions with the spheres.

50. From Thee is Eternity without beginning: And to Thee Eternity without end!

51. Thou art the Causer of All, and of every thing, whether having the attribute of substance, or unsubstantial, whether quantity or unity, the maker or the made.

52. Thou art the accomplishment of Desires!

53. Thou hast immersed the pure substances in the oceans of Thy effulgences.

54. The eyes of purity saw Thee by the lustre of Thy substance.

55. Dark and astounded is he who hath seen Thee by the efforts of the Intellect!

COMMENTARY.—He says, that he is dark and confounded who

would see God as He is, by the light of the understanding: seeing that the understanding, however sublime, cannot discover Him as He is: And this proceeds not from the weakness or imperfection of the understanding, but from the greatness, the exaltedness and dignity of the essence of the Governor of the World.

56. By Thy perfection, Thou art exalted above all that is visible through Thy resplendence.

COMMENTARY.—He says, Through Thy excellence and perfection Thou abidest higher than eye can see by means of the effulgence of Thy essence and Thy resplendent being.

57. Insomuch that nothing can approach or be united unto Thee; and nothing can be detached from Thee!

COMMENTARY.—He says, the discriminative nature of God is the essence of His substance, and is not external to or separable from Him. For, His self-existence is the essence of His substance; inasmuch as nothing can in any respect be joined or united, or conceived as joined or united to Him. Things therefore receive existence and being in this sort: they have an absolute dependence and cling firmly on the being of God, and there is a light reflected on them from the most Just, the Bestower of Existence; but not so that being is to be understood as a quality essentially inherent in or united with them.

58. Thou hast become hidden from the very brightness and extreme brilliance, and excessive light of Thy splendor.

59. And among the most resplendent and powerful and glorious of Thy servants who are free from inferior bodies and matter, there is none Thy enemy, or rival, or disobedient, or cast down or annihilated!

60. Mankind cannot extol or duly praise, in any respect suitably to their excellence, even the meanest of them who stand in the lowest degree.

61. Then how can they worthily extol Him who swallowed them up in the effulgence of His Majesty which is very glorious, and melted them in the shining of His Greatness which is very vast?

62. His wôrshippers are dejected from their inability to attain the height of His Majesty.

63. That man is a perverter of truth who imagineth that likeness, or quantity, or locality, or body, or any accident among accidents, or any property among properties can be predicated of Thee;

64. Save from necessity, or as a form of speech, or for the purpose of intimation.

65. Thou art Exalted and Excellent!

66. Thou, O God! art such, that, save Thee, there is none other worthy to be lauded. Light of Lights! Highly to be extolled! Remover of Evils!

67. The pure Substances are moved by affection towards Thee!

68. The Lofty who are invested with being, are subject to Thy power!

69. The pure Souls repose their hope in Thee.

70. Thou art exalted, and art that which hath no limits, and can be bounded by nothing.

71. I pray unto Thee shower down upon me Thy blazing light!

72. And speak unto me words that may teach me the knowledge of Thy secrets which are admirable;

73. And aid me by light, and vivify me by light, and guard me by light, and unite me unto light!

74. I ask of Thee, O Worthy of adoration! and long to behold Thee, and to descend into the ocean of Thy Mightiness.

75. Succour, O Thou who art worthy to be adored! the band of light: and purify their inner parts, and mine: and cleanse them and me to everlasting of everlasting!

76. In the name of Hermehr, the Provider of sustenance, the Protector.

77. O Shaikilîv! when thy religion falleth, Yâsân the prophet of Yezdân will revive it.

78. Every prophet whom I send, goeth forth to stablish religion, not to root it up.

79. Thy religion is the religion of the Great Abâd (Ferzâbâd), and other prophets shall succeed in that religion, till they make it pure.

80. And this religion I never will root up; and well-doers shall reach me through this religion for ever and ever.

THE BOOK

OF

SHET THE PROPHET YÂSÂN.

1. Let us take refuge with Mezdân from evil thoughts which mislead and distress us!

2. In the name of Shemtâ, the Bountiful, the Beneficent, the Merciful, the Just.

3. In the name of the Merciful God (Daî).

4. Know, O Yâsân! son of Shai Mehbûl, when one *simârsâr* had elapsed under the dominion of the Shais, thy father saw the wickedness of mankind, and went out from among men.

COMMENTARY.—Because these prophets could not with patience look upon wickedness, and were offended at evil-doing.

5. Now have I chosen thee for prophecy: Arise! Enlighten the religion of the Great Abâd (Perzâbâd), and praise Me in this wise;

6. In the name of the Merciful God (Daî).

7. O Worthy to be worshipped of me and of all that have being, whether those * below or those † above.

* *Persian Notes.—Which are discoverable by the five senses.*

† *Which are intellectual and not discoverable by the senses.*

8. O Bestower of Souls and of Intelligences!

9. O Creator of the essence of [a]supports and stays!

(a) Literally, Columns and roots. The substratum that is supposed to sustain qualities.

10. O Necessarily-Existent!

11. O Thou who showerest down benefits!

12. O Thou who formest the heart and Soul!

13. O Fashioner of forms and shadows!

14. O Light of Lights! Mover of whatever revolveth!

15. Thou art the First! For there is no priority prior to Thee!

16. Thou art the Last! For there is no posteriority posterior to Thee!

17. The Angels labour in vain to attain the comprehension of Thy grandeur!

18. Mankind are baffled in attempting to understand the perfection of Thy substance!

19. O Worthy to be lauded! Deliver us from the bonds of terrestrial matter!

20. Rescue us from the fetters of dark and evil matter!

21. Diffuse over our Souls the effulgence of Thy splendors!

22. Shower down on our Souls the gladness of Thy signs!

23. Intelligence is a drop from among the drops of the ocean of Thy place-of-souls.

24. The Soul is a flame from among the flames of the fire of Thy residence-of-sovereignty.

25. Thy substance is a heaving substance whence boils forth the substance of souls, without place, without downness, not connected, not separated;

26. Which is free from defects, and ties, and imperfections.

27. Exceeding Great is the Necessarily-Existent-

One, insomuch that the eyes cannot discover Him, nor the thoughts conceive Him!

28. Thine are Grandeur and Praise!

29. And with Thee are withholding and bestowing; and to Thee bèlong liberality and stableness.

30. Exceedingly Great is Mezdâm: for in His hands are the Souls of all things; and towards Him do they return.

31. In the name of the Merciful God (Daî).

32. Mezdâm is not a substance, and is not unsubstantial; and is more exalted than aught thou canst conceive.

33. And nothing resembleth Him: and He is like unto no thing.

34. He is One; not one that can be numbered.

35. He hath no like: and nothing existeth like unto Him.

36. He liveth, not by a soul, and life, and body. He liveth of Himself.

37. He is All-wise without reflection; and ignorance hath no influence over His knowledge.

38. He is Lord of His wishes: whatever He hath desired He hath done: and will do whatever He listeth.

39. He is All-Powerful! Whatever He willeth He can do; and is staid in nothing except in creating one like Himself.

40. His excellencies are manifold, and cannot be numbered.

41. He created unnumbered angels: of these the First is Bahman: for all Intelligencies and created things are under his hand.

Persian Note.—The First Intelligence.

42. Next Manistar who is very Mighty and the Leader of all Souls.

Persian Note.—The Soul of the Highest Sphere.

43. Next Ten-bûd, and he is the Chief of all Bodies.

COMMENTARY.—And Ten-bûd is the name of the uppermost sphere.

44. Spirits, Bodies, and what is bodily, substances, and things unsubstantial, are all created by Him and his blessing is on them;

45. In an especial manner upon Saturn, and Jupiter, and Mars, and the Sun, and Venus, and Mercury, and the Moon; and on the Great Abâd, and the Abâdians, and on thee O Yâsân! who art now chosen from among Mankind; and thy followers shall assuredly be saved.

46. And those who are saved remain in heaven for everlasting; the guilty in direful[a] hell.

47. In the name of the Merciful God (Daî).

48. Purity is of two kinds, real and formal.

49. The Real consisteth in not binding the heart to evil; and in eradicating all wicked passions.

COMMENTARY.—As, for example, in expelling anger and lust from the heart.

50. And the Formal in cleansing away what appears evil to the view.

COMMENTARY.—Such as uncleannesses, and things unseemly to the sight.

51. And this last purification is performed by the water of Yefter.

(a) *Persian marginal Note in the original.* As punishment is not eternal, He does not say everlasting Hell, but calls it direful.

COMMENTARY.—Yefter is water which has its natural colour, smell and taste; which has no bad smell: And if there be none such, rose-water and so forth are pure; nay these last are peculiarly pure.

52. And the water of Kurd is that which is suitable to a body.

COMMENTARY.—They call Kurd-water, that which cleanses bodies, and is suitable to them: thus a river is suitable to an elephant; and for a man as much as can cover him from head to foot; and for a hair, the smallest quantity.

53. Wash thy body, or thy face, hands and feet in water.

54. If thou canst not imagine that thou dost.

COMMENTARY.—Imagine with thyself, I have washed my body, or head, hands and feet.

55. Then come before the Shesh-kâkh and pray.

COMMENTARY.—The Shesh-kâkh are the stars and the fire which yield light.

56. After praying to Mezdâm direct thy prayers to the Shesh-kâkh, that they may convey thy prayers to Mezdâm.

57. If during prayer a devout man stand before the others, and the rest stand behind, 'tis well.

58. If thou canst not effect this, conceive it.

COMMENTARY.—Imagine that thou hast been so saying thy prayers.

59. Besides this, whenever thou seest a Shesh-kâkh, bend in prayer;

60. And every day pray four times, or thrice, or twice, or once at least, without fail.

COMMENTARY.—It is to be remarked that there are several kinds of prayer. One of these is the Ferz-zemîâr or Great Prayer, which is in this wise. A person stands before any thing that burns, folds his arms before him, bends his head

down to his navel and again raises himself: he next once more bends down his head, lays one hand upon it, and removes that hand; lays his other hand on his head, and then raising up his head, joins his two hands, placing the fingers against each other, the two thumbs excepted, which he keeps disengaged. He next places his two thumbs on his eyes, extending the extremities of his fingers as far as they can reach over the crown of his head, and bends down his head to his breast: He then raises up his head, and afterwards lies down on the ground, placing his hands and knees on the ground in such a way, that his forehead reaches the earth: after which he places first one side of his face, and then the other side of his face on the ground. Next he stretches himself out, and lies like a log, as if asleep, while his breast and belly, as well as his thighs, rest on the ground, his arms straight out, and the palms of his hands flat on the earth: he first lays his forehead, then one cheek and next the other cheek on the ground: after which he sits on his two feet, and then with his feet crossed under him. Next he sits crouching on his feet, clenches his two fists, and places his head on them. He now rises, and opening both his hands, raises them up. This prayer, with all the ceremonies which I have enumerated, must be directed to none but Yezdân. By taking away or diminishing some of them, it becomes proper for the Shesh-kâkh. In this prayer a passage or verse of the Desâtîr should be recited. When the prayer to Yezdân is finished, it is right, in honour of the Shesh-kâkh, to place the head on the ground a second time, to lay the forehead on the earth, to recite the praises of the Shesh-kâkh, as they are contained in the Desâtîr, and to entreat it to convey to Yezdân the prayers offered to him. And, if the prayers be offered before Fire, let the worshipper say, O Creator of Ader (Fire)! convey my prayers to Yezdân: seeing that Fire has no soul; and in the same way if before Water. And the most laudable mode of prayer is for a wise and good man to recite these prayers first, while the crowd stand behind and repeat them after him; and if they cannot do this, let them imagine that they have done so. And whenever you see anything that gives light, whether by day or

night, incline your head. And every day say your prayers four times, or three times or twice. The first time is from dawn till sunrise: the second is mid-day: the third, at the time of the setting of the world-enlightening sun: the fourth is midnight. And if you cannot effect this, you must at least pray once unfailingly when the sun rises.

61. Reverence the four Elements, yet do not therefore lay thyself under constraint.

COMMENTARY.—Observe that he says, Whenever you see fire, water, or the pleasant earth you must incline your head, and in like manner as to gentle and strong winds: and defile not the earth; yet, nevertheless do not put yourself under unnecessary constraint. Thus, although fire is the great illuminator, you may kindle it under your kettle, and, when you have company, you may light a candle from it, and carry it before you in a dark night. In like manner, in cases of necessity, you may extinguish it, but it must be with water; and as long as you can, you must let it burn firewood, thorns, such dry sticks as are dried naturally, and so forth. The second Element is Water: you must not defile the bank of a running stream, nor pour out water in bad places: Yet it is necessary to wash the body with it, and to ease yourself in it, during long vogages made by water. And as to the air, there are many smells that spoil it, and such should not be produced; yet, where they are inevitable, they are not to be kept near at hand, but to be removed to a distance, to that side towards which the wind blows. And the Earth must not be defiled or dirtied; yet a place must of necessity be allowed for the purpose of throwing out into it, the excretions that proceed from both sides.

62. In the name of the Merciful God!

63. O Yâsân! I say unto thee, the corruption of thy religion Gilshah will remove:

64. And he will wax so great that he shall be called the Father of Mankind, and shall become a mighty prophet.

THE BOOK

OF

SHET THE PROPHET GILSHAH.

1. Let us take refuge with Mezdân from evil thoughts which mislead and distress us!

2. In the name of Shamtâi, the Bountiful, the Beneficent, the Merciful, the Just!

3. In the *name of the †Lofty One, the ‡Giver, the §Just, the ‖Lord.

**Persian Notes.—In the name, sign, knowledge, and comprehension of things; and the memory and perception of the senses.*

†Great, Lofty, of exalted sovereignty, and pomp.

‡The Bestower, the Liberal, the Bountiful, the Giver.

§The Just who deals out to each according to his words, conversation and knowledge, and talk, speech and wisdom: and, according to his deeds and acts, and doings good or bad, right or wrong, praiseworthy or blameable, gives unto each retribution, and retaliation and punishment.

‖The Lord, Master, Guardian; the Mighty, the High; the Head and Chief.

4. O Ferzînsâr! son of Yâsânâjâm: when ninety and nine salam of years had passed under the sway of the Yâsânians, mankind became evil-doers, and Yâsânâjâm withdrew from among them.

5. And now mankind are without any head and in disorder; and have become like ravenous beasts, as

at the end of the period of the reign of Shâemekhbul, and Jyâlâd, and Abâdârâd.

COMMENTARY.—They say that in consequence of the retreat of these princes, the affairs of mankind went into confusion, and men fell on each other like demons, the strong slaying the weak, till they lost the very semblance of men and became wild beasts; when Jyâfrâm, Shâikiliv and Yâsân were sent of God as prophets. And at the period of the abdication of the lieutenant of the great prophet, that is Yâsânâjâm, the affairs of the race of man, in like manner, went into similar disorder. They overturned the beneficial regulations of ancient kings, and abandoned the ways of men to such a degree, that they wandered over the hills and wilds like beasts, while the towns, houses and streets were converted into a waste; until Ferzinsâr, the son of Yâsânâjâm, whom they call Gilshah and Giomert, was sent by the benevolent and merciful Ruler of the world, on the work of prophecy; and that blessed prophet inclined men to justice, so that the father educated the son, and taught him the road in which to go, and religion and virtue. He trained mankind in such institutions, taught them the nurture of humanity, and reclaimed them from their savage state, whence it was that they held him to be the Father of Mankind. The band that did not come into the right road and the true religion, were called Dîv (demons) in consequence of their barbarous life, and the slayer of Siâmek was one of them.

6. Thee have I selected for prophecy. Revive the Religion of the prophet of prophets the Great Abâd.

7. And worship Herfesrâm (Saturn) in this sort, that he may lend thee his aid.

8. In the name of the Lofty One, the Giver, the Just, the Lord! *

9. Thine is purity, and to Thee is praise!

10. O Mighty, Wise, Strong, and Powerful!

* In the original, the same Persian Notes are repeated here, and at verse 33 as at verse 3. It is thought unnecessary to repeat them again.

11. Obedient unto thy Creator!

12. Revolving in the love of a most pure passion.

13. In the revolutions of thy Sphere, which is free from the affections of division, of assuming a new shape, of putting off a shape, or of taking a straight course.

14. Thou art the Prince of the Higher Sphere, lofty and dignified!

15. Who sittest aloft in dignity!

16. Profound of thought! the receptacle of reflection! Lofty of purpose.

17. Lord of Unity and of steady action!

18. And of profound thoughts, and of multitudinous works!

19. And of large bounty!

20. Thine are Sovereignty and Pomp!

21. He who created thee, and is the Creator of All, is Mighty!

22. And gave thee refulgence, and enlightened All!

23. And sent forth upon thee a portion of his awful light!

24. And next, according to his will, assigned thee a course which is everlasting!

25. And placed thee high in the lofty eminence of the seventh Heaven!

26. I pray of thee O Father! Lord! that thou ask by the splendor of thy Soul,

27. From thy Father and Lord, thy Prime Cause, and Lover,

28. The Intelligence that glorified thee with light,

29. And of all the free and blazing lights that possess intelligence,

30. That they would ask of their Father and Lord, the Intelligence of all Intelligences, the first created Intelligence,

31. The most approved wish that can be asked of the Being, most worthy of all Beings to be adored, the one worthy of the worship of mankind, the Stablisher of All;

32. To make me one of those who approach the band of His Lights, and the secrets of His Essence: and to pour light on the band of Light and Splendor: and to magnify them, and to purify them and us; while the world endureth and to all eternity, so let it be!

33. In the name of the *Lofty, the Giver, the Just, the Lord!

34. O Ferzinsâr! thou art the prophet whom three sons obey.

Persian Note.—The Mineral, Vegetable and Animal Kingdoms.

35. And the four mothers are under thy sway.

Persian Note.—The Four Elements.

36. Siâmer thy son and My friend have I selected for prophecy, that a prophet too may be subject to thee.

37. After thee Hurshad the son of †Siâmer is my prophet to support thy religion.

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* The same explanations are given here as in Verse 3, and are therefore not repeated. *Transl.*

† In the Persian Hoshêng the son of Siâmek.

THE BOOK

OF

SHET THE PROPHET SIÂMEK.

1. Let us take refuge with Mezdâm against evil imaginations, that mislead and distress us.

2. In the name of Shemtâi, the Bountiful, the Beneficent, the Merciful, the Just!

3. In the name of Mezdâm!

4. O Siâmer, son of *Ferzinsâr, thou art a prophet nigh unto Me! Extol †Ferzinrâm in this wise;

* *Persian Notes.—Siâmek the son of Gilshah.*

† *Ferzinrâm, Hurmazd (Jupiter).*

5. In the name of Mezdâm!

6. Thine is purity; and praise be thine;

7. And from thee, on the pure souls;

8. O very Mighty and Excellent! the Ferzinrâm of the Spheres;

9. Of high dignity! the Father and Lord of Felicity!

10. The Medium of Blessings!

11. The Great Soul! the Merciful Father and Lord!

12. The Great, the Bountiful, the Conspicuous and Blest!

13. The mighty of passing mightiness!

14. Who spreadest refulgence wide abroad!

15. Lord of Knowledge, and Patience, and Justice, and Excellencies;

16. And the Author of good dispositions:

17. And of the excellencies of dispositions:

18. Of mighty capacity: the redresser of wrongs:

19. Devoted to thy Creator:

20. Revolving in the love of Intelligence;

21. In the circle of a Sphere that refuseth to admit of the affections of disunion, or of assuming a new form, or of putting it off, or of moving in a straight line.

22. Great is thy Creator! the Creator of All!

23. The Illuminator of thee, the Enlightener of All,

24. And thy Succourer, and thy Blesser, and thy Mover, who is very Great,

25. Elevated thee, of the affection of His exceeding love,

26. From thy place, for thy happiness.

27. Thy revolution is profitable, showering down blessings, excellencies and felicities.

28. He assigned thee a lofty place of rest in the Sixth Sphere;

29. Of thee I ask happiness in both abodes:

30. And I ask of thee, O Father and Lord of Felicity! thou who rainest down justice and goodness;

31. That thou wouldst ask of thy Father and Lord, the Author of thy Being, thy Beloved;

32. Who is the Giver of Light, the free Intelligence, Most Excellent;

33. And of all unembodied Intelligences that are

nigh (unto Him), free from the stain of matter and its bonds;

34. That they would ask a wish suitable,

35. To the eternal world, which is free from mutability,

36. From their Father and Lord, and their Author, the first-created, the Intelligence of All;

COMMENTARY.—The Intelligence of Intelligences, the Intelligence of all Intelligence.

37. That he would be pleased to ask in this wise from the Being most worthy to be adored of him, and most worthy to be adored by the Beings worthy of adoration, worthy to be adored by Mankind:

38. Light of Lights, who shewest the profitable religion to all that move;

39. Lord of brightest glory, and of most overpowering light;

40. Of most exalted praise; Creator of All!

41. Bestower of Life, Self-Existent, great is His magnificence!

42. That He may make me one of those near unto Him; and one of the Band of His Lights, and of those who are admitted into His Secrets:

43. And remove from me all evils, both of soul and body:

44. And grant me the effulgence of glory from the band of light and brightness;

45. And bless them and us, and purify them and us;

46. World without end.

47. In the name of Mezdâm!

O Siâmer! I will call thee aloft, and make thee My companion: the lower world is not thy place.

48. Many times, daily, thou escapest from the body, and comest near unto Me.

COMMENTARY.—For as Siâmek's body, from excess of meditation and mortification in the worship of God, had become like a vest unto him, when he was seized with a desire to visit the angels and Yezdân, he forsook the body many times a day, and repaired to the place of his wishes; and at the command of God again returned back to his body.

49. Therefore will I release thee from thy terrestrial body, and make thee sit in My company;

50. And I will leave as a memorial one proceeding from thee; and no one shall be wise like him.

COMMENTARY.—Here He informs Siâmek, When I call thee aloft, I will leave in the lower world, thy son Hosheng, who will become a most wise prophet, insomuch that no man will equal his wisdom and greatness. After the revelation of this remarkable prophecy, Siâmek having been slain by Beings, men in shape, but demons in mind, and delivered from the body and the bonds of the body, reached the City above, and the seat of knowledge: and these demon-men met with retribution and retaliation in battle from the hand of the Peshdâd (or Justiciary), and most just prophet, the knowledge-adorned Hosheng.

THE BOOK

OF

SHET SED-WAKHSHUR* HOSHENG.

1. Let us take refuge with Mezdâm from evil thoughts that mislead and vex us.

2. In the name of Shemtâ, the Bountiful, the Beneficent, the Merciful, the Just!

3. In the name of Mezdâm the Creator of Wisdom!

4. O Hurshâd son of Siâmer! †Thou art My chosen prophet! and to thee have I given knowledge and wisdom:

5. And thou art the teacher of the prophets that shall come after thee.

6. Maintain the religion of Ferzâbâd: ‡

7. And praise Manishrâm, §who is thy Guardian, in this manner;

8. In the name of Mezdâm, the Creator of Wisdom!

9. On thee be praise, and the holiness of Mezdâm and His felicities;

10. O Mighty! Wise! Powerful! Destroying! Victorious!

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* Sed-wakhshûr, an epithet of Hosheng, signifying Hundred prophet.

† Hosheng son of Siâmek, Pers.

‡ The Persian has Buzurgâbâd, both meaning the Great Abâd.

§ Behrâm.

11. Refulgent Father and Lord! Manisrâm of the Sphere!

12. Ever-obedient to thy Creator!

13. Revolving in the affection of thy beloved Intelligence!

14. In the circle of thy sphere which refuseth to admit of disunion of parts, or to receive a new form, or to change an old one, or to move in a straight line:

15. Thou art the courageous, whose weapons are direful! Thou shearest stoutly,

16. Lord of Anger and of Power!

17. The stern Terrifier!

18. The Inflamer, that makest the blood to boil!

19. That brandishest the sabre!

20. Mighty is He who created thee, and enlightened thee!

21. Who clotheth thee in the garb of terror, and grandeur, and sovereignty!

22. And who raineth down splendors on thy Soul!

23. Insomuch that thy revolutions, which are ever performed rejoicing, are put in motion by Him!

24. He gave thee an abiding place in the fifth heaven!

25. I ask of thee that thou break in pieces the enemies of the Lord of Truth;

26. And that thou ask of thy Father and Lord, thy Creator, the object of thy love, who is the overpowering Light;

27. And of all the powerful and near Lights which are free Intelligences,

28. That they ask of their Father and Lord and their Creator, who is the First created, and the Universal Intelligence,

29. A wish suited to Intelligences who are free from change,

30. That he would ask of the One worthy of his praise and of the praise of All: of Him worthy of the worship of worlds, the Lord of Being, the Stablisher of All;

31. That he would make me one of those who approach near unto Him, and of the Band of His Lights, and of the Company of those who are admitted into the secrets of His essence!

32. Let him glorify the Band of Light and Refulgence, and bless them, and purify them and us;

33. While the Universe endureth for ever, so be it!

34. In the name of Mezdâm the Author of Knowledge!

35. After thee Tekhmûred shall be a prophet;

36. And I will never remove the gift of prophecy from among thy children:

37. But, to everlasting, will raise up prophets from thy race,

38. And to whomsoever I shew the way unto Me, I bring him by this Religion.

THE BOOK

OF

SHET THE PROPHET TAHMÛRÂS.

1. Let us seek refuge with Mezdâm from evil imaginations which mislead and harass.

2. In the name of Shemta! the Bountiful! the Beneficent! the Merciful! the Just!

3. In the name of the Almighty Mezdâm!

4. O My Prophet Tekhmûred son of †Hurshâd! Do thou make strong the Religion of the Great Abâd.

5. The Sun is thy supporter: him have I commanded to aid thee! Do thou therefore pray unto him in this wise;

6. In the name of the Almighty Mezdâm!

7. Thou rejoicest in the living Intelligence, the Everlasting of Lights!

8. Most resplendent of Beings, and amplest of Stars!

9. Praise be on thee: and the grace of Mezdâm, and His blessing!

10. O Thou Most Mighty Diffuser of Light, Ever-revolving, Most Blest, who derivest thy splendor from thy * Creator!

† Tahmuras, son of Hosheng, Pers.

**Persian Note.—Who created thee without substance or time.*

11. Revolving in the abundant love of the greatness of thy Creator,

12. In the circle of thy sphere, which is without rent, which neither assumeth a new shape nor putteth off an old one, nor taketh a straight course.

13. Thou O Sun! art powerful in thy blaze, glorious in thy lustre, the burster of darkness;

14. Head of the World! King of the Stars!

15. Mightiest of Beings above!

16. Maker of the day, according to the commands of the Most High!

17. Protector of the great lights that have bodies!

18. May the Supreme (a)Behrâd enlarge thy bright and glorious body!

19. O Intelligent and Wise! Wide-spreading, greatest of the pure Wardens of the brilliant Lights!

20. Lieutenant of the Light of Lights in the world of Bodies!

21. Thy light most of all approximateth the light of His Majesty!

COMMENTARY.—That is, the Majesty of God, the expression referring to His attribute of Light of Lights.

22. Thou art a symbol of His greatness;

23. A sample from among the samples of His lustre;

24. Thou art as a proof of Him upon His servants;

25. Of Him* who hath bestowed on thee thy light over bodies when thou illuminatest them;

(a) Yazdân, Pers.

* There seems to be some error in the 25th and 26th Verses. I read as if the *ra* were taken away, and take the *An kas* as words of reiteration.

26. And of Him who blesseth thee.

27. By the power of † Feryâr thou hast become blest: Thou pourest out thy light on the Stars:

28. And thou takest not from them the garment of splendor and light:

29. Mighty is He who traced out thy form, and kindled thy lustre:

30. Who maketh thee revolve in the love of His Majesty!

31. Who gave thee a station in the fourth heaven;

32. And maketh thee abide in the midst of perfect order.

33. I ask of thee, O Father and Lord of Grandeur,

34. Lord of Heat, Author of the powers of the Senses;

35. Cause of whatever is produced anew, and Creator of the Seasons;

36. To ask through the medium of thy active soul which beameth with glory;

37. From thy Creator, and the object of thy Love,

38. The Origin of thy motion, Him whose shadow and talisman thou art;

39. And from all the majestic and glorious Lights which are free Intelligences;

40. That they may ask a wish suited to the eternal world; which is pure, free from novelty and change,

41. Of their Father and Lord, their Creator,

42. The nearest Light, the most glorious of created Beings, the universal Intelligence, mightiest of created Beings, and First;

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† Yezdan, Pers.

43. That he would ask, in this sort, of the Being worthy to be praised of him; and worthy to be worshipped of those who are themselves worthy to receive worship;

44. The Final Limit of causes, the Lord that giveth union to Worlds;

45. The Limit of Stablisher of All!

46. Light of Lights! Worthy of the adoration of every Intelligence, Soul and Body, whether celestial or material, compounded or simple:

47. Most Perfect in combining;

48. The only Mezdârâm,* Self-existent, whose sovereignty is Majestic!

49. That he would illuminate my Soul with pure lights, adorable knowledge, and lofty excellence:

50. And make me one of those nigh unto Him, who are filled with His love;

51. And guard me from all miseries whether of soul or body;

52. And give unto me glory, as unto the Band of Light and Brightness;

53. And bless and sanctify them and us for ever. Amen! (Terâj.)

COMMENTARY.—*Terâj* is a word used when one praises another or wishes him some blessing, and implies a desire or hope of its being granted: And when one's well-being is prayed for, the petition is accompanied by that expression.

54. In the name of the Almighty Mezdâm!

55. After thee, Jermshâr† is My prophet;

56. Him have I chosen for *(the establishment of)* Arts,

57. And I will shew him the excellencies of the World.

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* Yezdan, Pers.
† Jemshid, Pers.

THE BOOK

OF

SHET THE PROPHET JEMSHÎD.

1. Let us take refuge with Mezdâm from evil thoughts that mislead and distress us!

2. In the name of Shemtâ, the Bountiful! the Beneficent! the Merciful, the Just!

3. In the name of the Art-creating Mezdâm!

4. O Jermshâr, son of *Tehmûred, Thee have I chosen; Stablish thou the religion of the Great Abâd:

5. Thou art an exceeding great prophet;

6. And I have taught thee all manner of Arts, and adorned the world by them:

7. My light is on thy countenance:

COMMENTARY.—The light which I have given is on thy face, that whoever sees it may know that it proceeds from Me, and may discover the light of My unity.

8. And do thou speak precisely according to My words.

9. My word is on thy tongue:

COMMENTARY.—Since I am the Creator of Speech, and thou hast no word but mine:

10. Me thou seest, Me thou hearest, Me thou smellest, Me thou tastest, Me thou touchest.

* Jemshid son of Tahmuras.

COMMENTARY.—For in everything, and in every action thou hast Me with thee: and findest My light in every thing and in every place: and perceivest the grandeur of the Unity of My Being by all its shadows: and comprehendest all the splendor of My existence, and hearest My word from all in every thing, since all are in search of Me: and smellest Me in every thing, and hast tasted the flavour of My knowledge, and art nigh unto Me.

11. What thou sayest that I say: and thy acts are My acts.

12. And I speak by thy tongue, and thou speakest to Me;

13. Though Mortals below imagine that thou speakest to them.

COMMENTARY.—Thou art so devoted to Me that thou attendest to none else.

14. Adore Ferchengirâm* that thou mayst receive help from her:

15. Lo! the prayer I have sent. Thus pray;

16. In the name of the art-creating Mezdâm!

17. Thine is purity: and on Thee be the blessing of the Lord!

18. O mighty and admirable Lady! Mistress of knowledge! and Lady of action!

19. Ferchengirâm of the Sphere (Hengam)!

20. Happy Defuser of Light!

21. Dignified and Resplendent!

22. Essence of Splendor!

23. Resplendent Beloved!

24. All-delighting and Pure!

25. Ornament of Joy, Friendship and Goodness!

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* Nahid, Pers. the planet Venus.

26. Obedient to thy Creator,

27. Revolving in the Love of thy Beloved,

28. Who is pure and independent!

29. In the revolution of his sphere free from disjunction, and change of form and from a straight course!

30. High elevated is thy Creator, thy Stablisher, He who mightily impelleth thee in thy spherical course,

31. Of his great affection and love:

32. Who by his love retained thee in thy course, thyself being impotent.

COMMENTARY.—By the expression *impotent* he does not intimate that the sphere has not a voluntary and self-directed motion: He only means that the motion of the sphere is a dance caused by the pure radiance and bright light which proceed from it. Each sphere derives its original stock of light from its Guardian; from each communication of radiance the Heaven receives the power of motion: and from each motion acquires the capacity of a new radiation, by means of which effulgence it moves.

33. He hath assigned thee thy place in the third Sphere.

34. I ask of thee, O Most Blest in the two *abodes!

35. That thou ask of thy Father and Lord, of the Cause of thy being, the free Intelligence,

36. That he would ask of his Father and Lord, the Cause of his being, the Best of created beings, the Universal Intelligence,

37. A wish suited to the Eternal World,

38. *(Which is)* pure from alteration or change,

39. That he would ask of the Prime of Time, the Self-existent,

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* In Heaven or earth.

40. The Most worthy to be adored by the worthy to be adored, the Stablisher of All,

41. The Essence of Essences,

42. That He would illuminate my Soul, and smooth my difficulties,

43. That He would draw me near unto Him,

44. That He would enlighten the Band of light and splendor,

45. And bless them and us, and purify them and us,

46. For ever, and to everlasting of everlasting.

47. In the name of the Art-creating Mezdâm!

48. Thou wilt be asked, By what dost thou know God. (Mezdâm),

49. Say, By what descendeth on the heart.

COMMENTARY.—Since that is knowledge that flows on the heart of the wise from Yezdân.

50. For, could that be proved false, Souls would be utterly helpless.

COMMENTARY.—For worldlings can never succeed in falsifying that, however much they may attempt it: for that knowledge is truth, and from it proceed innumerable miracles.

51. There is in thy soul a certain knowledge, which, if thou display it to mankind, they will tremble like a branch agitated by a strong wind:

52. Whoever knoweth thy words, his prayer is accepted:

53. If thou be asked, Have you seen Mezdâm?

54. Say, how should I know a God (Merkhâd) whom I never saw?

55. I would not enjoin the worship of a God whom I could not shew.

COMMENTARY.—He says, O Jemshîd! I cannot know God till I behold him. For a blind man, even though well informed, does not in truth know colours as they really are, though on speaking he calls them black, white, red and yellow, and knows of what colour every thing is, since he has heard and recollects. Still however he does not really know what yellow is, or what red is. So that were God to restore to him his sight, and before he had been taught to distinguish colours, were he to be shewn sky-blue, and told, this is black, he could not be sure whether they told him truth or falsehood. In like manner it is evident that a man must necessarily be ignorant of the properties of him whom he has not seen; and hence, until a prophet has seen the essence of the One-who-has-no-properties, he never can explain its nature to men, or command them to worship. And after he has seen it, nobody will lend their belief, until he gives proof of the fact by shewing it to others. It is therefore indispensable for a prophet that he be able to conduct others in the way, that they too may perceive that substance, and be released from doubt. Now a sect in the reign of that friend of Yezdân, the Emperor Parviz, the son of the Emperor Hurmazd, the equal in dignity to Yezdân, held what has been said to be incorrect: whereupon I directed them to submit to certain austerities in the way of God: and all of them being separated from their bodies, beheld Yezdân and those who surround him, after which they returned back into the body.

56. The wise hold the existence of created things as a proof of the being of Mezdâm:

COMMENTARY.—And by means of created existence know the Creator.

57. And thou, by the light of the Creator, seest and shewest what is created.

58. I created the world an Individual.

COMMENTARY.—For the whole world is an Individual: Its Body which is composed of all bodies, is called the Universe (Tehîm); Its Soul consists of all Souls and is called the City-of-

Souls (Rewângird); And its Intelligence is composed of all Intelligences and is called the City-of-Understanding (Hoshgird). This is the Great Man. When you have contemplated this World so wonderful, still it is but a single one of His worshippers. If you open the eye of your heart you will perceive that the heaven is the skin of this great Individual; Kywân (Saturn) the spleen, Barjish (Jupiter) the liver, Behrâm (Mars) the gall, the Sun the heart, Nahîd (Venus) the stomach, Tîr (Mercury) the brain, the Moon the lungs, the fixed Stars and the Mansions of the Planets the veins and nerves, the fire the warmth of his motion in the way of God, the air his breath, the water his sweat, the earth the place on which he steps as he walks, the lightening his laugh, the thunder his voice, the rain his tears, and organized bodies the worms in his belly: while his Soul is composed of the Souls above and below, and his Intelligence of the Intelligences above and below. Man therefore should not rest satisfied with being a belly-worm; but ought to strive to become a Soul. The substance of what has been explained is contained in the Hânejtûr, which is a portion of the Desâtîr written in the Limrâni tongue, and which I have followed in this exposition;

59. The world is an idea of the Self-existent,

60. Non-existence is the mirror of existence.

61. Without the light of the Self-existent, Nothing is.

62. His light extendeth over All, and conferreth being on all existences.

63. The choicest of all effulgences is the shining of knowledge on men of understanding.

64. By a single flash of the Creator (Jinal), both worlds became visible.

COMMENTARY.—The one of which is immaterial and not in time, the other the material world. Both derive their being from the splendor of the Sun of the Essence of the Most Just.

65. The multiplicity of worlds, invisible and visible, is unity in respect to the Unity of God (Hilâd), for nothing else hath being.

66. The Perfect seeth unity in multiplicity, and multiplicity in unity.

COMMENTARY.—One Sect conceal the Really-Existent in the works of the Creation; do not perceive the Really-Existent, but observe the Creation; deem the created to be separate from the Really-Existent, and reckon the Really-Existent different from the creation: and this class are called *Ferjind-Shai* which means "of inferior place." The second is the Sect that see the Really-Existent, but not the Creation; and this class is suicidal: they are called *Semrûd* which means United (Girdwend). The chief class see the Really-Existent, and observe the Creation through Him, and mark God in whatever exists: those who are of this class do not believe that to discover unity in multiplicity, and multiplicity in unity is any obstruction to a knowledge of real unity: the name of this blessed class is *Semrûd Semrûd* which means United-in-Unity (Gerdwend-Gerdwend).

67. O Jermshâr*! thou seest God (Ferkhâd) in his servant, and the servant in God:

68. With thee unity does not obstruct multiplicity nor multiplicity unity.

69. Say unto mankind, Look not upon the Self-Existent with this eye: ask for another eye.

COMMENTARY.—That is, the eye of the heart.

70. How should they not see Him who is God? (Ferkhâd).

71. That person is born blind who saith that He cannot be seen.

72. He is blind from the womb who cannot perceive the Self-existent in this splendor which is His.

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* Jemshîd, Pers.

73. They have a cataract on their eye who cannot see Him.

74. The Perfect Man reacheth God (Hilabrâm) as the line of the circle returneth to the point whence it began;

75. So hast thou returned unto Me;

76. And bringest in whomsoever thou listest:

77. The roads tending to God (Semâsâs) are more in number than the breathings of created beings,

78. How can he, who knoweth not himself, know the Lord?

79. True Self-knowledge is knowledge of God (Semâshâs).

80. Mankind comprehend according to their knowledge, and thou speakest according to thy knowledge. Speak thou therefore according to their knowledge, that they may understand.

81. Mezdâm is hid by excess of light.

82. The World is a Man, and Man is a World.

COMMENTARY.—For they term the World the Great Man (Meh-merd), and the Vast Man (Mehîn Merdum), and the Vast World; and Man they call the Microcosm or Little World (Kehîn Jehân), because he is a type of it, and because there is found in Man a sample of whatever exists in the Great World. And able men have written books to point out the resemblances between these two worlds; as for example, that the body is the sky; the seven members the seven planets; the twelve passages the ten and two Mansions; the four secretions the four elements, and so forth, as ingenious men have explained them. I too have written a celebrated book on this subject under the name of Do Giti (the two Worlds), full of admirable wisdom which I have derived from the most exalted Intelligence: and in the eminent Book of the famous prophet, the King of Kings, Jemshid, there

is a great deal concerning the Unity, which only distinguished Ascetics (Hertasp) can comprehend. And on the subject of this transcendent knowledge I have also composed a great volume called Pertûestân (the Mansion of Light), which I have adorned by evidences deduced from reason, and by texts from the Desâtîr and Avesta, so that the Soul of every man may derive pleasure from it. And it is one of the Books of the Secrets of the Great God.

83. In the name of Mezdâm, the Creator of Arts!

84. Now Mankind have become evil doers, and have taken the road of ravenous beasts;

85. And know not thy worth;

86. And comprehend not the meaning of thy words, and moreover insult thee;

87. And have forgotten the blessings thou didst ask for them:

88. Now I will take thee away from the midst of them, and it is fitting that they remain under the hand of Dizakh* the Tasi.

COMMENTARY.—That is of Deh-ak who was of the race of Taz the son of Siâmek. He paid assiduous worship in Yezdân and the stars, on which account Yezdân granted him his wishes. During his reign he annoyed harmless animals. One of his chief crimes was his putting to death his own father, and Jemshîd and Atebîn. Finally, as he became an evil doer, God cast him down from his state, and sent him to Hell.

89. I will bring thee near unto Myself, and do thou abide ever with Me;

90. Thou art not well whilst far removed from Me.

91. I have mine eye on the road to watch when thou comest nigh unto Me.

* Deh-ak, Pers. Taz is the supposed father of the Tazis or Arabs. He is better known as Dehâk.

92. And as a punishment upon Mankind, for that they heard not thy words, they shall endure much calamity. After which I will send Ferisdum† on the work of prophecy;

93. That he may revive thy religion.

† Feridun, Pers.

THE BOOK

OF

SHET THE PROPHET FERIDÛN.

1. Let us take refuge with Mezdâm from evil thoughts which mislead and distress us!

2. In the name of Shemtâ, the Bountiful, the Beneficent, the Merciful, the Just!

3. In the name of Mezdâm the Helper!

4. O Perisdûm son of Atebir,* I have taken pity on Mankind and on harmless animals, and have chosen thee, who art my friend, for prophecy: and have made the world obedient unto thee.

5. Revive the religion of the Great Abâd (Ferzâbâd).

6. Charms such as, till now, no one hath known,† have I taught thee.

7. Worship Temirâm ‡ that he may be thy aider in knowledge.

8. Lo! I have sent for thee, the form of his praise.

9. In the name of Mezdâm the Helper!

10. Thine is purity, and on thee is the blessing of Mezdâm.

11. O Mighty! Good! Wise!

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* In the Persian, Feridun the son of Atebîn.

† Many of his charms are said to be still known.

‡ Temirâm is Tîr (Mercury).

12. Father and Lord! exalted Temirâm of the Sphere!

13. Intelligent! Active! Sagacious! Inventive! True!

14. Sage of the Heavens!

15. Sage among the Mighty!

16. Sage of Worlds!

17. Lord of Wonders!

18. Communicator of Secrets and Wonders!

19. Treasurer of abstruse knowledge!

20. Conductor to learning!

21. Aider of the huge stars, according to their temperaments!

22. Who rainest down quickness of comprehension, and knowledge, and an acquaintance with the essence of things!

23. Obedient unto thy Creator,

24. In the revolution of thy Sphere, which is free from susceptibility of disjunction, or of assuming or laying aside its form: or of deviating into a straight course;

25. In the love of thy holy Beloved!

26. High is thy Creator, thy Illuminator, the Imparter of hidden Secrets,

27. Who poureth down the light that guideth thee to eternity:

28. Who hath assigned thee a place in the Second Heaven.

29. O Ever-ready to guide!

30. I ask of thee that thou ask of thy Father and Lord, and thy Creator and Beloved, who is an Intelligence,

31. And of the disembodied Intelligences which are the Lights elevated above inferior principles,

32. That they would ask a wish suited to the Intellectual World which is free from change;

33. And of their Father and Lord, their Origin, most worthy to be praised of all created Beings, the Universal Intelligence;

34. That he would ask in this sort of the Universal Creator, the Stablisher of all Beings and Essences, worthy of the adoration of worlds, the Causer of Causes;

35. That he would exalt my Soul, and bring me near unto Him;

36. And speak unto me, and turn aside from me the evil of this abode and of that abode;

37. And illuminate the band of Light and Splendor, and bless them and us, and purify them for ever and ever. So be it.

38. In the name of Mezdâm the Helper!

39. O Perisdûm!* Prophets never mislead:

40. Their words and deeds are from the command of Mezdâm;

41. Whosoever speaketh evil of Jermshâr,† bring him to a proper sense:

42. Jermshâr is my companion.

COMMENTARY.—The evil band revile Jemshîd the prophet, the King of Kings. Bring this band to a proper sense, that they may not designate as *Bad* that mighty prophet who is now my companion, and released from the body and from bodily affections. Instruct with your tongue and your hand him who does not attend to you. For prophets never err, since he who is

* Feridûn, Pers. † Jemshîd, Pers.

chosen of Yezdân never deviates into the evil faith. It is related that Jemshîd (who is mercy altogether) having withdrawn from the society of mankind, and being soon after stript of his (earthly) clothing by the hands of Bewer-asp, Deh-ak ordered his servants to revile Jem, and ascribe to him wicked speeches and actions, thereby to establish false religions. Yezdân therefore commands them to desist from this evil talk, and says to his prophet Feridûn, the highly gifted, that he must restrain men from it. He further informs the prophet and King of Kings Feridûn of exalted nature;

43. Now, thy sons shall become rebellious, and shall find retribution at last:

44. And they shall not attain the object of their wishes: I will speedily give it to Miruzâd;*

COMMENTARY.—He informs the prophet, Tûr and Selm will become refractory and meet with suitable retribution: they will aim at the sovereignty of the kingdom of Irân, but unsuccessfully; that territory I will bestow on Menuchehr!

45. And after thee Miruzâd shall be a prophet;

46. And thou art one of the mighty Prophets. I have shewn thee hidden secrets; and I have given thy race supremacy over the world.

47. I have made thee prophet and king over the whole world.

48. Thy posterity I have raised to Sovereignty.

COMMENTARY.—For the Prophet, the King of Kings of the age, divided the world into three parts, and gave them to his sons, and the Sovereignty continued in their race.

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* Menuchehr, Pers.

THE BOOK

OF

SHET THE PROPHET MENUCHEHR.

1. Let us take refuge with Mezdâm from evil imaginations which mislead and harass us!

2. In the name of Shemtâ, the Beneficent! the Bountiful! the Merciful! the Just!

3. In the name of the Only Mezdâm!

4. O Miruzâd son of *Yershâd, I have exalted thee over Sîmâr and †Tistûl; and now have I chosen thee for prophecy and sovereignty! Adore thou the Moon.

5. In the name of the One Mezdâm!

6. Thine be praise; and on thee be the blessing of Herjem‡.

7. O Very Mighty! Learned! Wise and Good Moon (Fershem) of the Sphere!

8. Thou art *the* one whom they worship amongst us, O Moon!

9. Minister of the Sun and his Vicegerent! Bestower of colours!

10. Who ridest on the Sphere! The friend of the very mighty Celestials!

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* Menuchehr son of Irej, Pers.

† Selm and Tur, Pers. Irej was the supposed ancestor of the Iranis, Tur of the Turanis.

‡ Yezdân, Pers.

11. Key of the Heavens which readily obey!

12. Guardian of the Element of Water!

13. Lord of Moistures, whether as to the assuming or putting off of figure!

14. Obedient to thy Creator!

15. Revolving in the circle of thy Sphere which is unaffected by interruption or injury!

16. In the love of thy beloved Intelligence!

17. Glorious is thy Creator and Exalter!

18. Who raineth down the lights that confer on thee the state of eternity!

19. Who hath given thee rest in the first Heaven!

COMMENTARY.—He says the first Heaven, meaning the Elemental Heaven; because of His goodness he would intimate to his terrestrial servants, that they should reckon from below upwards.

20. O Ever ready to aid! I ask of thee a benefit;

21. That thou wouldst ask of thy Father and Lord, thy Creator, who is an Intelligence and thy Beloved;

22. And of all the active Intelligences, which are lights free and independent of the affections of matter;

23. That they would ask a wish suited to the world that is free from accident and change;

24. And (*that they would ask*) of the Origin of their Being, the first-created Existence, the nearest Light, the Universal Intelligence,

25. That he would ask of the One worthy of his adoration, and worthy to be adored of such as are worthy of adoration! of Him who is worthy of the adoration of Worlds!

26. The adorner of the nests of Being!

27. The Former of the Entities of the whole of them!

28. Lord of Bounties and Splendor! The necessarily Existent!

29. That He would purify me by the affusion of his pure light;

30. That He would purify me and bring me near unto him;

31. And glorify me far away from all calamities whether of Soul or Body;

32. And glorify the band of light and splendor,

33. And purify them and us; and bless them and us;

34. For ever and ever. So be it.

35. In the name of the One Mezdâm!

36. After thee will come a prophet Kylaserv* by name, who will fill all with amazement at his freedom from worldly affections; And he will be the companion of Mezdâm.

* Ky-Khusrou, Pers.

THE BOOK

OF

SHET THE PROPHET KY-KHUSROU.

1. Let us take refuge with Mezdâm from evil imaginations that mislead and distress us!

2. In the name of Shemtâ, the Bountiful, the Beneficent, the Merciful, the Just!

3. In the name of Mezdâm the Creator of the free (disembodied spirit).

4. O My Prophet! Kailaserv son of Hirtâûsh,* thou art high exalted near Me!

5. Thy heart is never separated from Me for the twinkling of an eye.

6. Thy Soul is an angel, and the son of an angel: and so I have given thee a great and exalted angel, named Intelligence.

COMMENTARY.—When He says, thou art an angel and the son of an angel, two things may be observed: the one that as, in truth, Intelligence is the first father, he tells Ky-Khusrou, thou art the son of that Mighty Angel: and the other that in saying, thou art the son of an angel, He calls Siawesh an angel from his excellence; For the Soul when it separates from the lower body and returns back to its own native place, becomes like an angel, and assumes the rank of an angel.

* The Persian has, "Ky-Khusrou son of Siâwakhsh."

7. Finally I will place thee near Myself, along with Ferhûshbûd.*

8. Thou art not absent from before Me for one twinkling of an eye.

9. I am never out of thy heart;

10. And I am contained in no thing, but in thy heart, and in a heart like thy heart.

COMMENTARY.—For I am contained in the heart that is pure like thy heart.

11. And I am nearer unto thee than thou art unto thyself.

12. O My friend! Do thou make strong the religion of the Great Abâd, who is the greatest of prophets and that religion which is My own religion.

13. For they can find no straight road towards Me except by this religion.

14. I have given thee such support and protection in the lower world, that a return of thanksgiving is indispensable upon thee;

15. For I have bestowed on thee celestial endowments, have given thee a Minister like Destar, and a warrior like Rustâl.†

16. And dignified thee with such distinction, that, in spite of all thy power, thou didst keep far away from women, nor didst ever mingle with them; but day and night didst bind thy heart to Me.

COMMENTARY.—Observe that, by the expression, "Kept far away from women," He does not mean, thou didst not talk with women; He means, didst not enjoy women in the way in which men converse and have connexion with women. Ky-Khusrou had

* Behman, Pers.

† Destân and Rustom, Pers.

in his Golden Seraglio four ladies of surpassing beauty, all of whom also spent their lives as virgins: so that that blessed Prince left the world a *Hirsâ*: now a Hirsâ is one that never has had connexion with women. His asceticism is celebrated.

17. In the name of Mezdâm, the Creator of *unembodied Beings!

18. Thou didst ask, Who are the lower angels? Tell me.

19. The sentient principles of all bodies that act aright, are lower angels.

COMMENTARY.—For the powers that see, hear, smell, taste, touch and such like are all terrestrial angels, who, by the command of Yezdân, are the servants of the Soul, who is the Monarch of the Kingdom of the Body.

20. And I have taught thee all knowledges: thy knowledge is a ray of My knowledge, and thy action a sample of My action.

21. In the name of Mezdâm, the Creator of unembodied Beings!

22. I have made thee victorious over thine enemies; and have bestowed on thee whatever of external and internal excellence was useful.

23. Now thou art not satisfied with coming unto Me from time to time, and longest to abide continually nigh unto Me.

24. I too am not satisfied with thy absence:

25. Although thou art with Me, and I with thee, still thou desirest, and I desire, that thou shouldst be still more intimately with Me;

26. Resign the Lower World to *Tînâsp; for the glory of Mezdâm is upon him.

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† Hershid, Pers, Azâd. This term is applied either to ascetics who escape from the body by meditation and abstraction; or to pure spirits.

* Lohrasp, Pers.

COMMENTARY.—When the faculties of intelligence, sight, and taste choose a mean, and when justice has neither excess nor deficiency,† it is called the glory of Yezdân; and, without this glory of God, no man is worthy of royalty.

27. And Tînâsp shall have a worthy son, in whose time the Mighty Prophet Hertûsh‡ shall come.

28. And his Book is Enigmatical and Unenigmatical.

† This relates to the doctrine of all virtue lying in the midst between two Extremes.

‡ Zirtusht, Pers.

THE BOOK

OF

SHET THE PROPHET ZIRTÛSHT.

1. Let us seek refuge with Mezdâm from evil imaginations which mislead and distress us!

2. In the name of Shemtâ, the Bountiful, the Beneficent, the Merciful, the Just!

3. In the name of Mezdâm!

4. O Hertûshâd son of *Heresfetmâd, I have selected thee for prophecy:

5. And have communicated to thee My Word in three ways;

6. One in dreams, and that is the †Vakhrijkâmeh;

7. The second in dozing, and that is ‡Arvâsiâst;

8. The third in waking when thou hast separated from the body, and passed with an angel above the heavens;

9. Thy Soul reacheth Me.

10. All the speech which I have bestowed on thee is of two kinds;

11. The Enigmatical and the Unenigmatical; Cause thou the enigmatical and unenigmatical to be alike.

12. Do no work but according to the Desâtîr.

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* Zirtusht son of Isfentiman, Pers.
† Vakhshnameh, Pers: Book of Dreams.
‡ Ferkenzakh, Pers.

13. I have unfolded to thee the secrets of being altogether.

14. Now thou knowest the past, the present and the future:

15. Unto whomsoever I grant the gift of prophecy while waking, to him do I deliver the religion of the Great Abâd.

16. This religion is My Beloved.

17. Whosoever is separate from it, it proceedeth from his not discovering the meaning of My word.

18. The meaning of My word can be found only while waking.

19. Say unto Vishtâd* from Me, O King of Kings! How many things have I given thee, that thou mightest be received of all Mankind!

20. First, A prophet like †Hertûrâsh, My friend and acquaintance;

21. Next, A son like Sepehnâd,‡ who is a Sage Mobed and a General;

22. Again, A Minister like Iemisâd§ who knoweth the Secrets of all the Spheres.

23. And moreover a kingdom like Hîrâs‖ for thine abode;

24. And in consequence of this dignity all Princes have become thy vassals.

25. In the name of Mezdâm!

26. Now, O My Friend! thou hast come near unto Me, and I have made thee near unto Me. Ask whatever thou listest, that I may answer.

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* Gushtâsp, *P.* † Zertûsht, *P.* ‡ Isfendâr, *P.*
§ Jemasp, *P.* ‖ Irân, *P.*

27. In the name of Mezdâm!

28. Thou hast asked, O Mighty Lord! How didst thou create the world?

29. Know, O My Friend! that the essence of the Self-existent is one, and without *what* or *how*.

30. Being is like light; and light becometh visible.

31. His greatness belongeth to His perfections; Intelligence, and Soul, and Body are created.

32. As I have said in the Book of the Great Abâd.

33. When the Sphere began to revolve by the light of Mezdâm, four elements and three children were produced.

34. And these three children are dependent on the four mothers; they on the Sphere, it on the Soul, it on Intelligence, and it on Mezdâm.

35. Whatever is on earth is the resemblance and shadow of something that is in the Sphere.

36. While that resplendent thing* remaineth in good condition, it is well also with its shadow.

37. When that resplendent object removeth far from its shadow, life removeth to a distance.

38. Again, that light is the shadow of something more resplendent than itself;

39. And so on up to Me, who am the Light of Lights.

40. Look (*therefore*) to Mezdâm who causeth the shadow to fall.

41. In the name of Mezdâm!

42. Now a Wise Man, named Tiânûr† will come

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* The prototype that is in the Sphere.

† Tutiânush, *P.*

from Nurakh‡ in order to consult thee concerning the real nature of things.

43. I will tell thee what he asketh; and do thou answer (*his questions*) before he putteth them.

COMMENTARY.—It is said that when the fame of the excellence of the nature of Zertûsht had spread all over the world, and when Isfendiâr went round the world, erected fire-temples, and raised domes over the fires; the wise men of Yunan selected a Sage named Tûtîanûsh, who at that time had the superiority in acquirements over them all, to go to Irân and to enquire of Zertûsht concerning the real nature of things. If he was puzzled and unable to answer, he could be no prophet; but if he returned an answer, he was a speaker of truth. When the Yunâni Sage arrived at Balkh, Gushtasp appointed a proper day, on which the Mobeds of every country should assemble: and a golden chair was placed for the Yunâni Sage. Then the beloved of Yezdân, the prophet Zertûsht advanced into the midst of the assembly. The Yunâni Sage on seeing that chief said, "This form and this gait "cannot lie, and nought but truth can proceed from them." He then asked the day of the prophet's nativity. The prophet of God told it. He said, "On such a day, and under such a fortunate "star a deceiver cannot be born." He next enquired into his diet and mode of life. The prophet of God explained the whole. The Sage said, "This mode of life cannot suit an impostor." The prophet of Yezdân then said to him; "I have answered you the "questions which you have put to me; now, retain in your mind "what the famed Yunâni Sages directed you to enquire of Zertûsht "and disclose it not; but listen and hear what they ask; for God "hath informed me of it, and hath sent his word unto me to "unfold it." The Sage said, "Speak." Thereupon the prophet Zertûsht ordered his scholar to repeat the following texts;

44. The friend of acuteness will say unto thee,

‡ Yunân, *P.* that is Greece.

The Nûrâkh *Sages ask, What use is there for a prophet in this world?

45. A prophet is necessary on this account, that men are connected with each other in the concerns of life;

46. Therefore rules and laws are indispensable, that all may act in concert;

47. That there may be no injustice in giving or taking, or partnership; but that the order of the world may endure.

48. And it is necessary that these rules should all proceed from Mezdâm, that all men may obey them.

49. For this high task a prophet must be raised up.

50. He will ask thee, How can we know that a prophet is really called to his office?

51. By his knowing that which others do not know;

52. And by his giving you information regarding your own heart;

53. And by his not being puzzled by any question that is asked.

54. And (*by this*) that another cannot do what he doeth.

COMMENTARY.—For, when he is asked for miracles, he performs them, and no other can.

55. And they* have discovered that a Mighty King, a searcher of high knowledge, will arise, and will love them exceedingly: they will ask of thee, Who is he?

* *Persian Note.—The Yunâni Sages.*

COMMENTARY.—Mention the name and marks of him whom

* Yunân, *P.*

this band of sages have discovered by their knowledge, their good-deeds and perspicacity of heart.

56. That King will be the son of a King of the race of Vishtâd† the King of Kings;

57. When the Hirâsis‡ shall do evil, and slay their king, Mezdâm shall convey him, though a Hirâsi, to Tûpâl. §

58. And that King shall become a very virtuous, accomplished and wise King; and shall in the end give his Book to the Hirâsis;

59. That they may insert it in the Desâtîr.

COMMENTARY.—By this he distinctly indicates the King Sekander, who was the son of the King of Kings Dárâb, the son of the King of Kings Behman, exalted as the First Intelligence: When the Irânis were guilty of criminal acts, one of which was the revolt of the two persons who slew King Dârâb, King Sekander revenged them on the Irânis. Finally, by the command of Yezdân, and with consent of the Mobeds, he made his book a portion of the Desâtîr. That Book is the inspired volume which the prophet of God Zertusht asked of God that he should send down as his book for the purpose of advice; that when the time of Sekander should arrive, the Destûrs might exhibit it, and he being gratified with it, become more attached to the faith of the Pure. Yezdân, approving of the request of his prophet, sent down a part of his word in the form of an Advice to Sekander: and the King placed it, sealed with the seals of the Destûrs, in the Treasury. When Sekander gained the ascendency in Irân, Peridukht Roushenek* and the Destûrs delivered that volume into

† Gushtasp, Pers.

‡ Iranis, Pers.

§ Rûm, Pers. *i.e.* Greece. The name of Rûm was chiefly applied to the Asiatic dominions of the lower Greek Empire.

* Peridukht means, Daughter of the Fairies, or fairy-daughter; so Perizadeh fairy-child, whence Parysatis; Roushenek, the little splendor, whence Roxana. She was the daughter of Darab and wife of Sekander.

his hands. He heard it read, applauded the religion of Abâd, (on which be blessings), praised the greatness of Zertusht and the truth of that Religion, and commanded the Mobeds that they should make that book a portion of the Desâtîr. That Sacred volume is known under the name of Sekander, as it was for his instruction that it was revealed to Zertusht; and the beginning of it is, "In the name of the Giver of Knowledge "Mezdâm."

60. And when that King cometh to Hirâs,* he will cause the Books of the Hirâsis to be translated into the Nurakhi† tongue.

61. Hence the Sect of Internal Illumination will arise among the Nurakhis, as well as that of Reason.

COMMENTARY.—The Sect of Gûshespians of Irân and Yunân is a medium between the Illuminated and the Rationalist. When Sekander came to Irân, he found that the Gûshespians of Irân were the better and ‡wiser; and he found that they had such power that, when they pleased, they left the body, which they treated as a garment. And besides them he saw another class of men in Irân, who, by means of reason and meditation (nirnûd), discovered the real nature of things as they actually exist; and there was no such class of men in Yunân: Having collected all their books he translated them into the Yunâni and Rûmi tongues. He then gave his Prime Minister (Destûr) and Teacher (α) the title of the chief Mobed and Sage, and made him the Head of the Nirnûdis. From this time forward the Sect of Rationalists prevailed among the Yunânis and Rûmis.

62. When the Nurakhi heareth these words from thee whom I have sent, he will enter into thy Faith, and become a worshipper of Mezdâm.

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* Irân, Pers † Yunâni, Pers.

‡ That is wiser and better than the Gûshespians of Yunân.

(α) The Arabs and Persians imagine that Aristotle was Alexander's Prime Minister.

COMMENTARY.—When the Yunâni Sage heard all these words, he entered into the Faith, and studied knowledge and wisdom under the beloved of God, Zertusht the prophet: and the King of Kings Gûshtâsp bestowed on him the Office of Chief of the Hirbeds of Yunân, and of the Mobeds of that country. The accomplished man having returned back to Yunân brought over the inhabitants to the religion of that blessed prophet.

63. In the name of Mezdâm.

64. O prophet and friend! Hertûsh son of Heresfetmâd! When Senkerâkâs† arrived, he was turned into the right road by one fershem of the Navîsshâ‡ and returned back into Azend.§

COMMENTARY.—Chengerengacheh was a Sage renowned for his acuteness and wisdom, and the Mobeds (wise-men) of the earth gloried in being his scholars. When he heard of the greatness of the prophet of Yezdân, Zertûsht the son of Isfenteman, he came to Irân with the intention of overturning the Good Religion. When he reached Balkh, before he had dropped a single word from his tongue, and before he had asked a single question, the prophet of Yezdân, Zertûsht, said into him, Commit not to your tongue what you have in your heart, but keep it secret. He then addressed a Sage who was his disciple, saying, Read to him one section (Nisk) of the Avesta. In this blessed section of the Avesta were found the questions of Chengerengacheh with the answers, which He (God) himself had communicated to the prophet; forewarning him, that such a person, of such a name would come; that his first question would be *this*, and that the answer was to be *so*. When Chengerengacheh saw this miracle, he was converted to the Good Faith, and returning to the land of Hind remained steady in this blessed religion. May Yezdân the Bountiful grant to us and our friends this best of Faiths!

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† Chengerengacheh, Pers.
‡ By one Nisk (or Section) of the Avesta, Pers.
§ Hind, Pers.

65. Now a Brahman named Birâs* will come from Azend very wise, insomuch that there are few such persons on earth!

66. He, in his heart, intendeth to ask of thee, first, Why is not Mezdâm the immediate maker of all things having being?

67. Say thou unto him; Mezdâm is the Maker of all things; and used the medium of no instrument in bestowing existence on the Chief of Angels; but in regard to all other existences he made use of an instrument.

COMMENTARY.—The First Intelligence received being from the Bestower of Being without the intervention of any instrument; while all other beings received existence by the intervention of instruments and media.

68. And this intervention of being, degree after degree, doth not proceed from any inability in Mezdâm to create (*directly*).

69. The cause of it is that one class of existences hath not the capacity of receiving existence but through a medium;

70. And some classes not without the intervention of media, and others classes not without many media.

COMMENTARY.—He says, that in truth, all things in the realm of being have been created of Yezdân; but in such wise, that, in the bestowing of existence on some created beings, He used no instrument or medium, and there He operates immediately; while in others He made use of an instrument and a medium. But the use of an instrument or medium through different degrees does not proceed from any defect or incapacity in making or creating on the part of Yezdân; but arises solely from the nature of some created things which have not the capacity

* Bias, Pers. undoubtedly the celebrated Vias or Vyasa.

of receiving existence except through a medium ; while others have not the power of assuming existence but through several media ; and many have not the capacity of receiving creation except through many media : just as the bat, in order to receive the light of the excellent sun, requires the intervention of the light of the venerable moon : and this does not arise from the sun's not having the power of showering down illumination and light, but from this, that the bat has not the power and capacity of enduring the powerful light of the resplendent sun without some medium.

I enquired of the Highest Angel, and Greatest Cherub and the General of the Angels, Why did Yezdân entrust all things to your Majesty ; and in like manner through your Majesty to others ; and in like manner through these to others again ? He answered, O Fifth of the Sâsâns ! It does not become the rank of Majesty and the grandeur of Sovereignty that the Monarch in person should manage business directly, and enter into trifling details. It is fitting that he should choose one of his servants who is adorned with extraordinary skill aud eminent sagacity, and in possession of high talents, and entrust him with the affairs of sovereignty and the exercises of beneficence towards the subjects, that he may manage affairs according to the instructions of the king ; that he superintend all concerns of importance, and consign the rest to be managed by Deputies, allotting to each his respective department : and that these Deputies should, for the better dispatch of business, appoint other agents, till all the business shall be disposed of and terminated according to the wish and orders of the King. Now all this happy disposal and arrangement proceeds from the King by the hands of his agents and officers, whether effected without any medium or by means of a medium. This being understood, know farther, that Yezdân is certainly of exceeding might, and of independent grandeur, and power and glory : and that of the existences which are dependent and created, and which require something without themselves for their being and perfection, there are many degrees, differing both as to multitude and fewness, goodness and badness :

that therefore it is not becoming that the Necessarily-Existent should concern himself personally with all these degrees: it is better that he should create one Being of the highest excellence, and deliver over to him the keys of the Magazines of his Sovereignty; and that in like manner this Being should appoint agents directly or remotely for those degrees on degrees that have been mentioned: and that these last should act in the same manner. As for example, the celestial angels, and the stars that belong to the superior world, the terrestrial angles and material natures, mineral forms, and the soul and energy of vegetables, and of animals, and of men, that are all of the lower world, have each an overseer appointed and guardians for maintaining the real sovereignty, in order that all may be conducted agreeably to God, and be obedient unto Him. Now all this is arranged by the Self Existent in the best possible manner; and since the substance is better than the accident that is dependent on it; and as independent substances having no place and no concern with material essences, are more excellent and better than such essences as are dependent on place and matter; so Yezdân selected me, and I in like manner exerted my energies: and terrestrial prophets, in conformity with this constitution, established the Office of Royalty and the Visiership, and the Office of General, and Nobility and so forth.

71. Again he will enquire, Why is the fire below the firmament, and the air below the fire, and the water below the air, and the earth below the water?

72. Say thou, The heaven ever revolveth and its revolutions produce heat;

73. Hence the fire is placed below the firmament; because if any thing but fire were there, it would be consumed by the heat resulting from the revolutions of the firmament.

74. Next cometh air which is a thin, yielding body; for, were it thick and unyielding, animals

could not breathe, nor move backward and forward in it.

75. The water he created next and placed it on a level with the earth; since were the earth full of water, not only below but above, as it is of air, animals would be unable to breathe; and eating, and sleeping and sitting could have no existence.

COMMENTARY.—Since all would be drowned.

76. He in the last place produced the earth and stablished it, and bestowed a particular constitution on every animal and vegetable, and mineral, and assigned to each an office.

77. In the name of Mezdâm.

78. He will next ask the history of the submission of the Animals to Gilshadeng* and of their conversation with men. Then say unto him;

79. Mezdâm selected Gilshadeng and made the animals subject unto him;

80. So that that prince divided them all into seven classes;

81. First, Grazing Animals, and he gave the sovereignty of them to the horse called †Ferjeng.

82. Secondly, Ravenous Animals, and the sovereignty over them he bestowed on the lion called the Bold.

83. Thirdly, Birds, and he gave the rule over this class to the Zadrus (*Semurgh, Pers.*) called the Sage.

84. Fourthly, Birds of prey, and the rule over this class he gave to the Eagle, styled the Mighty.

85. Fifthly, Water Animals, and the command over

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* Gilshah, Pers.

† The Persian has Rakhsh, a white and red, black or white, or, in general, any horse.

them he entrusted to the crocodile denominated the Powerful.

86. Sixthly, Crawling Animals, and the chiefship of them he bestowed on the dragon named the Strong.

87. Seventhly, Insects, and the authority over them he conferred on the bee, called the Sweet.

88. From these seven kings who were subject to Gilshadeng, seven Sages having come to the king of kings, solicited redress from the tyranny of Mankind.

89. First of all, the wise camel said, O prophet of Mezdâm! In what consists the superiority of mankind over us, to entitle them, in this manner, to exercise tyranny over us?

90. Let them speak that we may hear; let them hear what we have to say.

91. A Sage, Huresteh* by name, lift up his voice; There are many proofs of man's superiority over them; one of these is Speech, a faculty which they do not possess.

92. The camel answered, As for speech, if the object of speech be to make the hearer understand, animals too possess speech.

93. And an account of the speech of animals is contained in the Book of Gilishnâr and †Siâmer. Enquire, for they too understand it.

94. Hûristeh said, The speech of man is plain and intelligible, and what camels speak is hidden.

95. The camel replied, Animals too possess an

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* Khôjesteh, Pers. † Gilshah and Siamek.

intelligible tongue; because thou dost not understand it, dost thou imagine that it is unintelligible?

96. Ignorant that thou art! Thy deficiency ariseth from that very circumstance which thou deemest thy excellence.

97. Thou sayest that the speech of animals is unintelligible, and that the excellence of man's is that it is intelligible; whereas the hearer receiveth the same benefit from both; and both possess the same quality:

98. Now if any one speak even much in an unintelligible tongue, he is not understood, while he is comprehended if he speak in an intelligible one.

99. And as there is no necessity for men to speak the language of animals; so there is no necessity for animals to talk the language of men.

100. And seest thou not how the speech of the inhabitant of the West giveth a sound not to be understood by the inhabitant of the East; and in like manner that of the native of the East to the native of the West?

101. One who doth not understand the speech of another is not therefore justified in calling it an unintelligible language.

102. Hûristeh said, You have been ordained for our service.

103. The camel answered, And you also have been ordained to bring us water, and grain, and grass.

104. Hûristeh said nothing in answer.

COMMENTARY.—His articulating tongue was confined within his lips from necessity.

105. Then the sage ant* came forward and said unto Gilshadeng, O prophet of Mezdâm! King of animals and of mankind! I wish to be informed wherein consisteth the surpassing excellence of man above animals.

* *Persian Note.—The envoy of the Bee Shêrîn (the sweet).*

106. A sage, Shasar by name, hastily answered, One proof of the decided superiority of man over them is the excellence of his shape and his upright deportment.

107. The wise ant replied, The intelligent do not pride themselves on shape, and yet we are all on a level in regard to the combinations of the members of our body.

108. And even you, when you would praise any beautiful Person describe her as being stag-eyed, as having the gait of a partridge, or a peacock's waist; whence it may be understood that the superiority is ours.

COMMENTARY.—For when men wish to praise, they compare a thing with something that is of a higher kind and superior to it, marking some similitude between it and the form and figure of that more elevated nature. When mankind therefore compare themselves with animals, it is evident that it must be because animals are better than they.

109. To this Shasar returned no answer.

110. Next the knowing fox, taking up the speech said, What superiority in arts doth man possess?

111. The wise Jewânshîr answered. The superiority of man consisteth in the good dress, and agreeable food and drink which they formerly had, and at the present time in their covering their obscene parts.

COMMENTARY.—It is to be remarked that *formerly* is used here because in the time of the venerable Gilshah, mankind did not use good clothing or food, and the term *formerly* refers to the time of Shet Yâsânâjâm,* and the time prior to that; while the time downwards from that is denominated *the present time*, which includes the period when the natural parts were covered: for Gilshah and his disciples, of the leaves of trees and the skins of dead animals and of ravenous beasts made a covering for the obscene parts; and in his time, there was no other covering but these.

112. The wise fox said, In former times your clothes were of wool, and hair, and skins of animals, and still are so.

113. And your sweetest food is from the vomit of the bee;

114. And animals do not require any covering for their natural parts; for all that requireth to be covered, is covered naturally;

115. And, if it be not, Mezdâm hath not directed them.

COMMENTARY.—To cover them.

116. Jewânshîr replied, It ill becometh you to join in this controversy; you who cruelly tear each other to pieces.

117. The fox rejoined, we have learnt this practice from you, for Jilmîs slew Tilmîs.

COMMENTARY.—It must be known that Shet Gilshah had in his family two sons named Jilmîs and Tilmîs, and two daughters Akimâr and Hakisâr. To Tilmîs, he gave to wife Akimâr who was of an elegant form, besides being good and agreeable; and

* Gilshah was the son of Yâsânâjâm, in whose time mankind fell into wickedness and disorder. Gilshah in some measure reformed their situation, but still they were much less civilized than they had been in the preceding ages.

Hakisar, who was not so beautiful, he married to Jilmis. Jilmis was instigated bylove, and passion inflamed by envy, to slay Tilmis his brother, by dashing a huge stone on his head while he was asleep, whence, by the curse of Gilshah and his own misdeeds, he was cast into *hell. In allusion to this, the fox gives Jewânsher to understand scornfully, and by way of reproach, that it was from mankind that animals learned murder, and vice, and subjection to lust, and indulgence in anger.

118. Moreover, ravenous animals live on flesh; but why do ye fall out with each other?

COMMENTARY.—He says, beasts of prey naturally feed on flesh, and hence they devise the death of animals; but since men do not necessarily live on flesh, why do they kill even each other?

119. And whereas you became evil-doers, the Hirtâsp, retiring far from you, dwelt with us in hill and waste;

120. And we are his servants.

121. Jewânshir returned no answer.

122. Next the sagacious spider coming forward said, Wherein consisteth the superior excellence of man? Tell us that we may know it.

123. The sage, Simrâsh by name, said, Men understand talismans, and charms, and magic arts, and such like, while animals do not.

124. The Spider answered, Animals exceed men in these respects; knowest thou not that crawling things and insects build triangular and square houses, without wood or brick.

125. Behold my work, how, without loom, I weave fine cloth.

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* This story of Jilmis and Tilmis bears a strong resemblance to Cain and Abel in scripture, as well as to Habel and Kabil in the Koran.

126. Simrâsh replied, Man can write and express his thoughts on paper, which animals cannot.

127. The spider said, Animals do not transfer the secrets of Mezdâm from a living heart to a lifeless body.

128. Simrâsh hung down his head from shame.

129. The wise tortoise next advancing said, What proof is there of the superiority of man?

130. The sage, named Shalish-herta said, Kings and Ministers, and Generals, and Physicians, and Astronomers afford proofs of man's superiority.

131. The tortoise said, Animals too possess the classes that you have mentioned.

132. Observe the sovereignty of the bee and of the ant in their kind:

133. And attend to the visiership of the fox;

134. And recollect the generalship of the elephant;

135. And learn medicine from the dog, who healeth wounds, by licking them with his tongue;

136. And the cock is an astronomer, who knoweth right well the time of the day and night.

137. On hearing these observations Shalish-herta remained silent.

138. Next the sage peacock, sailing in, said; What proof is there of man's superior dignity?

139. The wise visier, Vizlûr by name, said, Mankind possess the faculty of judgment and discrimination.

140. The sage peacock answered, If during the darkness of a single night, a hundred sheep have young, each knoweth its own lamb; and in like manner each lamb knoweth (its mother).

COMMENTARY.—And turns to its mother; and this kind of instinct mankind do not possess.

141. The wise Vizlûr said, Men are brave.

142. The sage peacock answered, They are not bolder than the lion.

COMMENTARY.—For when warriors would praise themselves, they compare themselves to the lion.

143. Vizlûr had nothing to reply.

144. Next the wise Hûmâ advancing said, Where is a Sage who will afford me a proof of man's superiority?

145. The sage named Mezdâm-hertaiendeh, answered, One superiority of man consisteth in knowledge, as by means of it he ascendeth from a low to an exalted station.

146. The wise Hûmâ said, If you pride yourselves on this, animals too possess it; since by it they distinguish the flower from the thorn.

147. The sage Mezdâm-hertaiendeh replied, Knowledge has a root and branch. You have got the branches; but the root of knowledge consisteth in the sayings of the prophets, which belong to man alone.

148. The wise Hûmâ said, This benefit we too possess, and each tribe hath different customs;

149. And in like manner as among you prophets reveal their prophecies, among us there are counsellers, one of whom is the bee.

150. The sage Mezdâm-hertaiendeh said, The heart of man attaineth self possession, and effecteth an union with the Soul, and by means of knowledge is elevated to the glorious nature of the angels.

151. The wise Hûmâ answered, We animals likewise become tame.

152. The sage Mezdâm-hertaiendeh replied; Yes, It is true. Yet your perfection consisteth in attaining only a single one of the qualities of man; while man's perfection consisteth in attaining the nature of disembodied spirits.

COMMENTARY.—That is of Intelligences and Souls.

153. The wise Hûmâ said; True, yet in spite of this, in his putting to death of animals and in similar acts, he resembleth the beasts of prey, and not the angles; for thy are not guilty of such deeds.

COMMENTARY.—He speaks of the slaying and subjecting animals, and the giving of pain and trouble to animals, of which men have made a trade; though such is not the conduct of angels, but the practice and nature of savage beasts. Men, therefore, approximate to the class of ravenous animals rather than of angels, whatever claims they may assert to that high distinction.

154. The sage Mezdâm-hertaiendeh said, It is right to kill ravenous animals, just as it is to open a sick man's veins.

COMMENTARY.—For the whole world is one body, and the killing of an animal like that in question, is like diminishing the blood in the body; and as diseases would prevail if this blood were left in the body, so if the blood of ravenous beasts were not shed, they would afflict many animals, all of which are parts of this huge animal; and hence it is laudable to shed their blood, for the comfort of this body.

155. The prophet of the world then said, We deem it sinful to kill harmless animals, and no man hath authority to commit this wicked act.

156. Were all ravenous animals to enter into a compact not to kill harmless animals, we would abstain

from slaying them, and hold them dear as ourselves.

157. Upon this the wolf made a treaty with the ram, and the lion became the friend of the stag;

158. And no tyranny was left in the world.

159. Till Desh-bîreh* broke the treaty.

COMMENTARY.—And began to kill animals.

160. In consequence of this his misdeed, nobody observed the treaty, except the harmless animals.

161. This is the dialogue that passed concerning the grand Secret.

COMMENTARY.—The object of this fable is to recommend self-knowledge and self-control; man having the ascendency over other animals only by speech, ingenuity, knowledge and suitable conduct.

162. When you have expounded this matter to him, he will become of the true faith, and be converted to your religion.

COMMENTARY.—It is said that Biâs, the Hindi, came to Balkh, Gushtasp sent for Zertusht, and informed the prophet of Yezdân of that wise man's coming. The prophet said, May Yezdân turn it to good! The Emperor then commanded that the Sages and Mobeds should be summoned from all countries. When they were all assembled, Zertusht came from his place of Worship; and Biâs, also having joined the assembly, said to the prophet of Yezdân, O Zertusht, the inhabitants of the world, moved by the answers and expounding of secrets given to Chengerengacheh, are desirous to adopt thy religion. I have heard, moreover, of many of thy miracles. I am a Hindi man, and, in my own country, of unequalled knowledge. I have in my mind several secrets, which I have never entrusted to my tongue, because some say that the Ahermans (devils) might give information of them to the idolators of the Aherman faith: so no ear hath heard them, except that of my heart. If, in the presence of this assembly, you

* Dehak, Pers.

tell me, one after another, what those secrets are that remain on my mind, I will be converted to your faith. Shet Zertusht said, O Biâs, Yezdân communicated to me your secrets, before your arrival. He then mentioned the whole in detail from beginning to end. When Biâs heard, and asked the meaning of the *words*, and had them explained *to him, he returned thanks to Yezdân and united himself to the Behdîn, after which he returned back to Hind.

163. In the name of Mezdâm! O Zertusht! my prophet! After thee shall Simkendesh† appear, and afterwards the First Sâsân, the prophet, shall come and make thy Book known by a translation.

164. And no one but he shall know the meaning of my words.

COMMENTARY.—Hence it was that Shet Sâsân made an *interpretation* of the Book of Shet Zertusht agreeably to its sense.

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* Since they were spoken in a Persian language which he did not understand.

† Sekander.

BOOK OF INSTRUCTIONS

FOR

SEKANDER.

1. Let us take refuge with Mezdâm from evil thoughts which mislead and distress us.

2. In the name of Shemta, the Bountiful, the Beneficent, the Kind, the Just!

COMMENTARY.—This is the Book of Advice for Sekander which Yezdân sent down at the desire of his prophet Zertusht, as has been already related.

3. In the name of Mezdâm, the Giver of Wisdom!

4. O Simkendesh son of *Nishâl! Mezdâm hath exalted thee to royalty and empire. Do thou, of thy exalted wisdom, bestow splendor on the religion of the Great Abâd, who is the greatest of prophets.

5. And because the affairs of the †Hirâsis went, in many respects, ill, I carried thee away into ‡Nasûd.

COMMENTARY.—By this he means, Thy descent is from the king of Irân: when the Iranis became evil doers, I removed thee away from that race, for their punishment.

6. Place not a stranger over §Hirâs for it is thy house.

7. If thy army inflict any suffering on the good people of Hirâs, make atonement and satisfy them; else shall I ask an account of thee.

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* Sekander son of Dârâb, Pers.
† Iranis, Pers. ‡ Rûm, Pers. § Irân, Pers.

8. In the name of Mezdâm, the Giver of Wisdom!

9. Mezdâm shewed kindness unto man, in that he created him of the second rank of angels.

COMMENTARY.—The angels of the second rank are souls, while the angels of the first rank are Intelligences.

10. And deputed along with him an Angel of the first class, Intelligence by name.

11. And bestowed on him* instruments of the lower world, together with certain of the inferior angels;

12. Of which angels one is in the liver, and is called Temperament: another Life, and his abode is in the heart; and another is Soul, who dwelleth in the brain.

13. And he bestowed servants on them.

14. Now life is affected by two evils, Lust and Anger. Restrain them within the proper mean.

15. Till man can attain this self-control, he cannot become a celestial.

16. And soon a prophet will come, virtuous and wise, Sâsân by name.

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* *i. e.* Senses and corporeal faculties.

THE BOOK

OF

SHET SASAN THE FIRST.

1. Let ust take refuge with Mezdâm from evil imaginations which mislead and afflict us!

2. In the name of Shemta, the Bountiful, the Beneficent, the Merciful, the Just!

3. Let us ask assistance from Mezdâm, the Self-existent, the Uncompounded, the Artificer of qualities!

COMMENTARY.—In a trance, I beheld my Sage and respected ancestor who said, For the better interpretation of the Book which Yezdân hath sent unto me, do thou make use of some intelligent words, even though they may be such as occur in the translation of the respected Desatir. I have therefore inserted, after the translation, such illustrations and proofs as seemed to be conformable to reason. On that account we cite the expressions used by the King, the Most Just and First Legislator,* the Instructor of the legislating prophets, the Adorner of knowledge, Hosheng, in the Jawedan-khirid,† in the exposition of the words which the Sun spoke to that exalted Being.

4. The Necessarily-Existent is the Creator of the Conditionally-Existent.

COMMENTARY.—The explanation is this, whatever is conceivable is either necessarily-existent, or conditionally existent, or necessarily non-existent. For if we regard only the nature of things, abstractly, undoubtedly whatever does not possess the

* Khosrou Beshdâd va Pehdâd, Pers.
† Eternal Intelligence.

possibility of non-existence is necessarily-existent; and what has not the capacity of existence, is necessarily non-existent, as for example, the union of two opposites; while, what enjoys the capacity of either, is conditionally-existent. Now this conditional existence (or existing in possibility), which they call *Nawersertâsh*, of necessity requires some Giver of Being, who is denominated the Creator of the supposed possible thing. For, if it possessed an equal tendency to existence and to non existence, without any difference whatever, it is plain, at a single glance, and without any necessity for reasoning, that in that case it must require some power to give it existence, and this power is its Maker: And on the other hand supposing that this tendency were not equal, still it cannot possess necessary existence or what is called *Girwer*; for, if it did, then it could not be contingent (as was supposed). And again supposing that its tendency were stronger to existence than to non-existence, but still without reaching the degree of necessary-existence; in that case, this superior tendency cannot co-exist with contingent being: for if this possibility of existence joined to this superior tendency, its supposed property, did not incline to non-existence, it must be necessarily-existent, and not contingent. If on the other hand it possessed a superior tendency to non-existence, this tendency, though imperfect, must of necessity prevail, while the inferior tendency towards existence would be of no avail; And this a moment's reflection, without the necessity of any argument, evidently shews cannot be the case, and is impossible. Hence it is plain that what is potential or contingent, in every case requires a maker and former, who until he has being cannot confer being on any thing else.

This introductory proof being established, it may next be remarked, that no manner of doubt or uncertainty arises, regarding the existence of contingent existences, such as events and compound substances. And as to those contingent existences which have for their maker a necessarily-existent being, there is in like manner no difficulty. But as to those of which the maker is contingently existent, he too must have a maker; who likewise, if he be not necessarily-existent, must have a Maker.

The chain of creation therefore either reaches to the necessarily-existent, which is what I wish to establish, or we must reason in a circle. And we reason in a circle when we make two contingent existences the makers of each other, which is impossible; seeing that the maker must undoubtedly exist previously to the thing made: And hence, if two contingent existences reciprocally made each other it would inevitably follow that both must be prior to each other respectively, and that each ranked before the other; which the slightest exercise of the understanding shews to be a manifest impossibility. And if it be supposed that the chain of contingent existences is unlimited, each contingent being having a maker, and it again a maker, without end, this is impossible: for then it would follow, as an inevitable consequence, that a number which is the evens of the chain, should be at once even and odd; while at the same time it is necessary that the number in question should at once be susceptible of being halved, and not admit of being halved, which cannot be.

The exposition is as follows. If the unlimited chain exists in the way that has been mentioned, it is necessary that the contingent existence, which is the beginning of the chain, stand in the first degree, and its maker in the second degree; and in this way every one of the units of the chain will have its fixed degree; as for example the third and the fourth; and some of these units of the chain are in the class of odds, as the first, third, fifth and seventh, and some in the class of evens, as the second, fourth, sixth and eighth: and it cannot happen that two units of the evens or two units of the odds, be side by side of each other; for every odd is inevitably succeeded by an even, and every even by an odd; as the first by the second, and the third by the fourth. In proportion therefore as there is an even, there must also be an odd, and the converse. The number of the units of the odds, will, therefore, be equal to the number of the units of the evens; and hence, the number of the units of the odds will be the half of the total of the chain. The number of the units of the chain must, therefore, be even, since it has a perfect half.

After this explanation let us suppose that it is necessarily

uneven, since when one unit is taken from the chain, it is shorter by one than the first chain. But this too being composed of the units of the evens and the units of the odds must be even; and this chain being even, it follows that the first chain must be odd; seeing that its half cannot be equal to the half of the first chain; and, at the same time it cannot be less. For were it less, it would be less by one, whence it would necessarily follow that the second chain would be two units less than the first, whereas only one unit was omitted: and hence the first chain would at once be even and odd, as, at the same time, having and not having a perfect half. This impossibility unavoidably accompanies the supposition of the unlimited length of the chain. Hence it is necessary that it terminate at a maker, who shall himself have no maker, and he is the Necessarily-Existent, which it was my object to prove.

Again Sed-wakshur,* in the Jawedân Khirid says; Suppose the chain to be unlimited, if from the beginning *of this chain* we take, for example, ten units, then the one chain would be left shorter than the other by ten: and if we compare and apply this chain to the other, so that the first link of the one chain should be applied to the first link of the other, and the second, to the second and so forth, it cannot be conceived that there should always be found a link of the first chain corresponding to one of the second; else it would necessarily follow that the chain which was whole would be equal to the chain that was not whole, which the slightest reflection shows to be impossible. The lesser chain therefore must terminate somewhere, and the excess of the longer chain must in like manner reach a termination, which (*on the given hypothesis*) would be absurd.

And farther the teacher of the prophets lays it down in the Jawedân Khirid, that all and every contingent existence, which has received being, without excepting one single contingent

* Sed-wakshur, which signifies "hundred prophets" is a name of Hosheng. He is soon after called "the teacher of the prophets."

existence, does really exist; because the whole, and entire and complete parts of it have being; and it is a contingent existence because it is composed of contingent existences. Now it is clear that it must have a maker and former; and that maker is either the whole body of contingent existences, or a part of it, or something external to it. The first is impossible, for it would necessarily follow that that whole existed previous to itself. And the second too is impossible, for the maker of the whole must be the maker of every individual part. If therefore a part were the maker and creator of the whole, the part must be the creator of itself, which is impossible. The third supposition agrees with my notion, because the Being which is exclusive of the whole must necessarily be the self-existent. There are a thousand similar proofs in the Jawedân Khirid contrived by the knowledge-adorned prophets, whereof five hundred relate to the false reasoning of the circle and five hundred to the fallacy of the chain. Moreover, Sed-wakshur in the Great Book of Jawedân Khirid, remarks in explanation of the words of Shet Khûrshid* who says;

5. There are not two Self-Existents.

COMMENTARY.—For, if there were two Necessarily-Existent beings each possessing the essential qualities of the other, then their sense of diversity, in respect to each other, must be owing to the intervention of something external to their natures; hence they would be dependent on something external, so far as regards their identity and consciousness of diversity. But we have seen that every thing dependent belongs to the class of contingent existences.

It is also remarked in the same volume, that if there were many self-existents, they must necessarily, as a direct consequence of this multiplicity, be contingent existences, as has been proved. Now every contingent being requires a maker; and the maker of this multiplicity cannot be of the same

* The Sun.

essence as they are. For, it has been shewn that the maker of every contingent existence must of necessity be something different from it, must precede it in point of existence, and cannot be a portion of it; for the maker of the whole must of course be the maker of the supposed part. Nor can this maker be anything external; for then the case would necessarily come under that of the circle, or of the chain, and so has already been proved to be impossible. And, in the same way, from the multiplicity in number of the Necessary-Existents, it would unavoidably follow, that there was a contingent being without a maker, which is impossible.

And again it is written in the respected volume the Jawedân Khirid, that if there be two Necessarily-Existents, it is necessary that each of them should be Omnipotent over all possible existences, for defect of power is not a quality of the Godhead. Hence, as often as the one desires one thing, and the other desires the contrary, if it be supposed that the wish of both is effected, then two opposites are reconciled: and if the wish of neither is effected, then it follows that two opposite wishes are both frustated; and if the wish of one be superior, the other must be inferior in power, and want of power cannot appertain to Godhead. Many similar reasonings are in that Blessed Volume.

It is farther said in that most excellent of Books, in explanation of the words of the world-enlightening Sun;

6. Ahertûsher* is not subject to Novelties.

COMMENTARY.—For the Self-Existent is not the abode of novelty or new things, since every new thing or novelty that arises is conditionally-existent; and every thing that is conditionally existent depends on the maker or fashioner; but the necessarily-existent is not conditionally-existent, or dependent, and, therefore, never was new or fresh produced. Were it possible for him to have a new quality, that quality must have an originator; and that independent originator and powerful maker must be the necessary essence, which is the First and Oldest. And whatever is, in its essence, independent,

* Yezdân, Pers.

and free, and Omnipotent, must also possess the qualities of First and Oldest; and it cannot be that any thing, but itself, should be the cause of newness and freshness to any quality that belongs to it: For otherwise it would evidently follow that the Necessarily-Existent would be subject to something else, and dependent on it, and derive some of His perfections from another; but as the qualities of Yezdân the Supreme are perfect qualities, this is a supposition that is inadmissible. The Necessarily-Existent therefore is not subject to novelties or innovations.

And Sed-wakshur in the Jawedân Khirid, in explanation of the words of the gloriously refulgent Sun, saith;

7. Ohernûshram* is uncompounded.

COMMENTARY.—He says that whatever is, is either compound or simple. Whatever substance can be divided or broken into parts may be pronounced compound; and if it cannot be divided or made into parts, it may be recognised as simple. Now, that the Necessarily-Existent is simple, there are many proofs. In the first place, every compound is dependent on its parts; and again, its being is posterior in time to that of its parts, as reason requires that there must be parts, before the compound can exist. But whatever has these two properties is dependent. Hence the Necessarily-Existent is not compounded.

The second proof is, that if He were composed of parts, His parts must be either necessarily existent or contingently existent. As to the first supposition, it is impossible that there should be a multiplicity of Necessarily-Existents. On the second supposition, every such part must have no application to the Necessarily-Existent Being, seeing that the Original Creator first existed of Himself and afterwards bestowed being on other existences. But if the Necessarily-Existent were the maker of his own parts, it would necessarily follow that He existed before His parts, whereas the parts must precede the

* Yezdân, Pers.

compound, which can exist only through the Necessarily-Existent: seeing that whatever is contingently-existent, must derive its being from something necessarily-existent. And hence, if this Maker, were anything but the Necessarily-Existent, the Necessarily-Existent must exist before His parts by two degrees, which is impossible. He cannot therefore be compound.

And in the same way that it is proved that He is not compound, it may be shewn that He is not corporeal; for every thing having a body is susceptible of division in length, breadth and depth, and may be divided into parts, as halves, three parts, or four or so forth; and whatever has parts is dependent. Hence the Necessarily-Existent cannot be body: since it is plain that were the holy Yezdân body, He might be divided into parts, the union of all which parts would be the cause of His being. But every thing having been created by Him, if you suppose that such parts do not exist, you necessarily come to the conclusion that he too does not exist, and so He would be contingently and not necessarily existent.

But as He has no body, so neither has He place nor position. For whatever is in place or position is either body, or a part of body, or a quality of body; and body and the parts of body are liable to division; whereas the Self-Existent is not subject to divisibility, nor susceptible of being broken into parts. And as to the qualities of body, they depend on body for their being, and are subservient to it. And whatever is subservient to another is contingent. The Self-Existent therefore is not body nor corporeal, and He has no place nor position.

Hence too it follows that the Necessarily-Existent is not an accident, which they call *Tawer*. For accident inheres in body, and if you suppose body not to exist, accident too ceases to exist; and as He is not body, so He evidently is not accident (*tawer*), which is dependent on body. And farther, accident or quality is an existence which is the predicate of something else, as a blackness, whiteness, taste, smell, and the like; and whatever has these qualities is contingent; whence it may be understood

that the Necessarily-Existent is not seen with the eye that is in the head; for what is visible to the bodily eye must be in position; since whatever is visible must be opposite to, or what may be termed opposite to the seer; and whatever is so situated must have position. But it has been satisfactorily proved that the self-existent has no position, so that He cannot be visible to the eye of the body, but only to the mind's eye. When I have left the elementary body, passed the world of bodies, and taken my station above the circle of contingent* existences, I have seen the Light of lights which is not body, nor corporeal, nor quality, shine on me without place or position: and that glory is such that its properties cannot be expressed by tongue, nor can ear hear, nor this eye see them. And I taught the souls of such as are travellers on this road to separate from the body. And I myself attained that happy state, through the faith of my forefathers.

The teacher of prophets, in the Jawedán Khirid, when explaining the words of the sun, the bestower of pleasure, says;

8. Being is an essential property of the Most Just.

COMMENTARY.—He says that the Necessarily-Existent is a self-existent essence. And all beings that enjoy existence may be considered as of three classes. One of these classes is that of the being that is derived from another being, and which owes its existence to something external to itself, such as dependent existences. A second is the being which is a quality of matter, and yet is produced out of it. The third is that Being which is self-existent, and which cannot be comprehended. An instance of these three classes of being is light; for some bodies are resplendent from a light which proceeds from something external to them, and which light they receive from something else; as the illumination of the earth from the sun: and some shine by a light that is different from their essence, and yet is inseparable from their essence, as the light of the venerable sun; and the third is the

* That is above the ninth Heaven.

shining and blazing Light, which is Light of its own essence, not from any thing else; and of this last mentioned Light the Necessarily-Existent is an example. The proof of this last assertion is, that, if the being of the Necessarily-Existent proceeded from any thing but his own essence, it would be a *quality*: and quality is a property of that in which qualities inhere, and is dependent on it: and whatsoever is dependent on another, is contingently existent; and every contingent being must have a cause. Hence if the being of the Necessarily-Existent proceeded from any thing but His own essence, He must have a cause: and He cannot be the cause of His own being; for that is impossible, as is evident without the necessity of any argument or reasoning; since it would imply that the existence of the Necessarily-Existent was prior to Himself. And as His being is not a *quality* of His essence, so neither can it be a portion of it: for it has been clearly demonstrated that the Necessarily-Existent has no parts. His being therefore is self-existent, as His essence is pure being; and His essence is such that it cannot be conceived as not existing. Moreover, the being, which is not essential, suggests a supposition of binity; and were His being such, Yezdân would be a compounded Being, and what is compound is contingently existent. And in the same way, were being super-added to His essence, it would consequently be subject to accidents; and were it subject to accidents, it must follow that this being, having a dependence, must be dependent on something else, and connected with it by some cause. Hence it must necessarily have a causer. But if this cause were his essential soul, it would, of course, follow that the cause of his existence was previous to his being; since the cause of the existence of anything must necessarily precede its being made. The being of the Necessarily-Existent therefore, must be His essential soul.

And the prophet, in the Jawedân Khirid, in explanation of the words of the Vicegerent of Yezdan over bodies* has said;

* *i. e.* The Sun.

9. Qualities are essentially inherent in Mazdam.

COMMENTARY.—He says that the qualities of the Necessarily-Existent are essentially inherent in His pure essence; what, in dependent existences, proceeds out of essence and quality, in necessary-existences being found in their essence. For, if he had qualities superadded, and not essentially inherent, it is clear that whatever is not essentially existent must be an addition of something else; and were the essence of the Most Just invested with qualities that are perfect in spite of their being superadded, then, as whatever has not its perfection from being essentially inherent, is subject to imperfection and defect; and as imperfection cannot exist in a pure essence, it must follow that perfect qualities are essentially inherent in a pure essence; just as the knower is in the soul of knowledge, not knowledge superadded to his essence. And it is clear that whatever is not essentially inherent in the Necessarily-Existent is dependently existent. If the qualities of Yezdân, therefore, were not essentially existent in His essence, they would be dependently existent; and hence Yezdan's perfections would proceed from what is dependently existent: but whatever owes its perfection to any thing but itself is dependently not necessarily-existent; a supposition which is inadmissible.

And moreover Sed-wakshur in the Book of Jawedân Khirid, in the explanation of the words of the refulgent Sun ever-worthy-to-be-lauded, has said;

10. Mezdâm knoweth by perfect means.

COMMENTARY.—He says that the Necessarily-Existent is perfectly Omniscient of His own essence. For He is free from matter and its affections; and whatever is free from matter possesses knowledge, since matter and what is material are the impediments of knowledge. And the Divine Essence is acquainted, in a perfect degree, with the particles that change, and with such as are unchanging, and that in a transcendent degree, since it knows their causes thoroughly and with the most perfect knowledge. But it is indispensable that he who knows causes with

perfect knowledge, should know what is necessary in them, by means of his own essence; for it is not fitting that he should know particles from their changes; otherwise he would learn from them at one time that they exist, and at another time he would discover from them that they do not exist. Each individual, therefore, would be seen by him under a different aspect as it had existence or non-existence, and the one of these two aspects does not consist with the other; whence it would follow that the Necessarily-Existent must have His essence changed according as one form or another was presented; which is not fitting, since He is not subject to imperfection but knows particles in a perfect way. And Sed-wakhshur writes much on this subject. Sekander, during his reign, translated into Yunâni this Great Book, and afterwards other Books: and I have here given an extract from it that the young student might understand it, and know his God (Dâdâr) by proofs deduced from reason. Let him afterwards, with God's assistance, go on to the large commentary which I have written on the respected Desatir, and draw all his knowledge from it; after which let him, with the grace of Ized devote himself to the worship of Yezdân and by means of seclusion, and watchfulness, and fasting and meditation on Yezdân, let him see Yezdân, and those who are nigh unto the Most Just (Dâdâr).

11. The Lord is the Creator of the First Intelligence, the Maker of the Soul; the Adorner of the superior bodies, the Producer of the elements, the Mingler of the four elements.

COMMENTARY.—The prophet Tahmuras, the binder of evil-disposed souls, in the book of Berîn Feiheng (*i. e* superlative knowledge), says, in explanation of the following words of the key of the heaven*; who said unto him;

12. The Necessarily-Existent is one, without multiplicity.

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* *i. e.* The Moon.

COMMENTARY.—For it is unity that excludes multiplicity from His essence or qualities; since number in its essence is necessarily manifold and composed, and thence bears on it a mark of dependence. Now dependence is an essential property of dependent-existence, and of imperfection in quality. And did He possess the quality of multiplicity, it would inevitably follow that the same thing was at once the Creator and the created, the Maker and the made; for He is the Creator and Maker of all things, and must, therefore, be the Creator and Maker of His own qualities. But a being possessed of qualities cannot at once be the recipient and author of its own qualities: for the same thing cannot at once be the giver and receiver of being. A Creator indeed, from the very circumstance of his being a Creator, must necessarily have made something: but it does not necessarily follow because a thing is made, that there was any necessity for its being made; and it is impossible that the same thing should be necessary and not necessary to another* thing. And farther the prophet, the remover of evil-disposed demons, says, that one thing only can proceed from real unity: seeing that if two things proceeded from it, the place of origin of each of these two must necessarily be different. For the place of origin of the one must be different from the place of origin of the other; hence, of these two places of origin, one must be separate from it: and it too must have a cause, and if we direct our attention to this cause, we shall find that it necessarily leads us either to the circle or the chain. And it will not do for any one to say, that if this proof were sound, it would necessarily follow that not even one thing could proceed from real unity: for that if any thing could proceed out of unity, it must of course proceed from some place of origin, and as the place of origin is related both to the Maker and made, as being between them, it too must have a cause, and that then the case must necessarily belong either to that of the circle or the chain. We answer that by the term *place of orgin*, we do not understand a real place of origin, but only *that*

* The sense in the preceding sentence is far from being distinct.

by the intervention of which there is a connexion between the cause and the effect, and which relation is neither made nor fashioned, not that we mean to affirm that there is any actually existing place of origion. And the prophet, the binder of demons, has added much on this subject, which it is unnecessary to introduce here.

And farther in the Book of Beri Ferheng (transcendent knowledge) it is said, in the explanation of the words of the reverend Moon, that,

13. The First Intelligence was created.

COMMENTARY.—He says, having proved that the pure Yezdân is perfect unity, and that only one thing can proceed from perfect unity, that thing must of necessity be the First Intelligence; since it cannot be a body, for body is compound, and the Creator must be the maker of each of its individual parts, since otherwise he certainly could not be the maker and perfect fashioner of the whole: and hence if the First-created and First-made were compound, the Maker must be the maker of each part, and thus a multiplicity of things would necessarily proceed from perfect unity. Nor can the First-created possess any of the parts of body: for no one part is independent, or stable in itself without some other; and no dependent existence is capable of creating and making. The First-created, too, must have a maker and place of creation, that the chain of connexion may reach to the Necessarily-Existent, as otherwise the chain must assuredly rise upward. And the First-created must be such that no dependent existence precede him; hence also the First-created cannot be a soul, seeing that even soul is not stable, but is dependent and affected by matter in its action. Hence it is plain that Intelligence, first of all, received dependent being, but is not body, nor any part of body, nor dependent on body, nor material, and in its being and action is not dependent on body, or what is material; and the wise look for nothing more than this in Intelligence. And on this head the prophet, the restrainer of demons, has many observations: after which he remarks that the moon said;

14. And this Intelligence createth one Intelligence,

one Soul, and one Body: and the other Intelligences do the same.

COMMENTARY.—It must be understood that the First Intelligence was created by the Author of Being, and that blessed angel was distinguised by three aspects. First as having a spiritual existence; next a necessary existence from something different from himself; and lastly from its essence having a contingent existence. And by means of his spiritual being, which is altogether excellent, he created the second Intelligence who, in his essence and qualities, is free from imperfection and defect, and impropriety, and dependence on matter: and by means of his necessary existence from something external to himself, that existence being glorious and dignified in regard to its essential existence and necessary being, and defective in respect to its existing by something out of itself, he created the soul of the Uppermost Sphere, who is exalted in respect to the independence of his essence on matter, though defective in regard to the dependence of his perfections on matter: and by means of his contingent essence, which is the original seat of the lower dependent qualities, and the cause of the lower and imperfect relations, he extricated the body of the sphere of spheres, which, both as to its essence and qualities is dependent on matter. And, in like manner, from every Intelligence another Intelligence and Soul, and Celestial Body proceeded, by means of the existence of the three aspects that have been mentioned, and according to the form that has been explained; and so on till we arrive at the Intelligence of the heaven of* elements; and to this last a special power was assigned, derived from the motion and course of the heavens, and the conjunction of the stars, and the aspect of the stars; and he showers down forms, and ideas, and accidents, and qualities, on the simple elements. And the demon-binding† prophet has much on this subject.

And the demon-binding prophet farther says, the Moon said unto me;

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* The Sphere of the Moon. † Tahmuras.

15. Each class hath its guardian angel.

COMMENTARY.—In explanation of this it is writen, that that is called Light which is visible of itself, and can also make other things visible; and the Guardian of Guardians is called the Light of Lights; and all other independent and free Beings among Intelligences and Souls are held to be Light; since they are visible of their own essence, and are known to their own soul by their talent of clearsightedness, and they can become the cause of being to all things; But it is not so with bodily faculties whether visible or hidden, which though the causes of other things being perceived are not the causes of being known to themselves; and though the discoverers of perceptions, which are the means of the discovery of terrestrial things, they are not the manifesters or illuminators of their own souls. And no faculty can be the cause of the knowledge of its own soul. As, for example: Nothing is discovered by the unassisted faculty of sight; and no one says that any thing is gained by mere sight: but whenever the rays of light falling upon a mirror are reflected and affect the eye, the sight is affected; for the mere organ of the eye is not the seer; the seer is a power which must reside in the organ of the eye and which power is invisible.

And he farther says, in the same book, that every description of class or genus, whether celestial or elemental, compounded or uncompounded, must have some Guardian from the seat of light. For there first of all showers down and shines on the Protectors and Guardians, from the Lights that are above them, a resplendent shower of light, which to them is altogether contingent; and these lights have different relations. Hence arise innumerable relations among material bodies, as to things connected with body, which bear relation to those lights and guardians.

And in that Holy Book he farther says, that bodies are the shadows of independent lights, and that the shadow is dependent on the light. And that hence it happens, in consequence of the imperfection in the connexion of light with bodies, that

they cannot discover their own essence; but enlighten what is without them. But permanence is the mark of independent existence; for knowledge and all other qualities attend is substance, but never can be found in bodies.

And farther the Demon-binding prophet says in the same book; the sphere-tented Moon said unto me;

16. Intelligences are without beginning.

COMMENTARY.—He next says, that no Intelligences are of recent existence, or new-made or new-created. For new-created and new-formed existences must necessarily assume a form and lay aside a form; and the assuming and leaving off a form can only have place in a compound that has two parts or that possesses a quality made up of two qualities, and which can exist only in a body having parts; a proposition that depends on the truth that the same thing cannot, at the same time, be both the fashioner and creator, and the created. And every new or new-formed existence must have its material principle (mayeh) previous to it, and must be subsequent to its principle; whereas Intelligences have no material substance.

And farther the prophet, the binder-of-demons, in that Mighty Book says, that Intelligences are ever to be extolled and lauded for their completeness and perfection and for such qualities of perfection connected with dependent existence as they possess. For it has been proved in its place that the new-making or creation of a thing requires a material principle (mayeh), such as may admit the possibility of its new existence in some portion of the revolution of the circle of eternity. But this can have reference only to temporal existence. Now Intelligences, in consequence of their independence, are free from the affections of time: for what is called temporal can exist only in time, which is a portion of the revolution of the highest sphere: whereas the being of Intelligences is not connected with time; and to ascribe existence in time to the First Intelligence would lead to reasoning in a circle; because in this point of view, time would be dependent on the Sphere, while the being of the sphere is dependent on the being of the

First Intelligence. And the demon-binding prophet has many proofs to the same purpose.

The prophet who adorns the world, Jemshid, has a book called *Ferazîn-urevend* (the Supernal Essence). In that mighty volume he says, Shet Behram said unto me;

17. The Sphere hath an active Soul.

COMMENTARY.—The science-adorned prophet next says, that the spheres possess an independent soul which makes them acquainted with the Universe; for they possess the quality of revolving in a voluntary orbit: and whatever enjoys that quality must have a soul that comprehends the Universe. For it is to be observed that if the revolution of the spheres be not voluntary, it must necessarily either be involuntary, (shampure) or natural (maneshi): and it can be neither. For the spheres revolve in a spherical course; and whatever moves in a spherical orbit for ever, must tend to a fixed object and again desert it. Now were their motion natural, it would necessarily follow that the same thing was at once sought and shunned by nature; and it is unnecessary to waste words in exposing the absurdity of such a supposition. Again, that the heavens do not move by any involuntary (shampuri) motion is plain from this, that involuntary motion is the motion of a thing contrary to its natural tendency; whence as it was proved that the heavens are not guided by any natural instinct or natural tendency, it is equally evident that neither is their motion involuntary. For as scientific men, who have erected observatories, have discovered the multiplicity of the spheres from the separate motion of each, the man of science knows that no one sphere can communicate involuntary action to any other; for no one sphere is so situated as by its motion to affect another. And again, it cannot be that the motion of all the spheres should be involuntary; for the impressing of involuntary action can have place in bodies only by means of a body whose soul is greater and stronger than that of the smaller body: and there is no body whose soul is larger or

more powerful than the soul of the sphere of *spheres. Hence it follows that the motion of the heaven of heavens is not involuntary. And, as it cannot be that one portion of the Universal spheres should have an independent soul, and one portion not; it follows, that the revolution of the Universal Heavens must be voluntary.

And since the motion of the spheres is voluntary, it follows that they must have active souls which can comprehend the universe. For in all voluntary motion it is requisite that there should be a motive, an object of pursuit, and a thing desired: that the agent, actuated by this motive, object and desire, may undertake the voluntary action. And this motive cannot be supplied by any force of imagination, or of any bodily faculties, all of which present only separate things and substances: for whatever is discovered by means of the bodily faculties is partial; and whenever any cause that operates in the being of a thing is partial or local, which necessarily supposes liability to change and alteration, that thing must necessarily be subject to change or revolution. If, therefore, the final motive of the action of the souls of the heavens in their voluntary actions which produce motions, were things discovered by bodily faculties; then, of a certainty, the course of the heavens could not, consistently with such a supposition, be everlasting or uniform, so as not to be subject to be affected by any change or alteration. Hence these motions must have been produced by an unlimited knowledge that comprehends unlimited objects. And, if what is understood reside in the understanding; then, as the occupation of place necessarily supposes, in the nature of the occupier, a proportion corresponding to the place occupied, it cannot be rightly applied to matters or things that are, in their nature, unlimited.

The heavens, too, besides having souls that comprehend the universe, the relation of which souls to the spheres, corresponds with that of the active soul to man, likewise possess bodily faculties called Bandûrs; and these Bandûrs themselves,

* The ninth heaven.

by means of imagination and conception, become the original seat of the partial motions exhibited by the heavens; for universal knowledge is not fitted to be the origin of partial and limited motions: since the affection of universal knowledge is equal towards all its portions; and hence it is requisite, wherever partial and local motions exist, that they should be derived from and supported by partial and local knowledge, which can be received only by bodily organs: and these faculties in the heavens occupy the place which in men is held by conception. And these faculties exist in every particle of the heavens, since a simple body is not composed of parts differing from each other in their nature. If, therefore, any one faculty existed in one part of the heavens different from what existed in any other, there would, of course, be variety without any cause of variety. These powers or faculties therefore are spread over all the particles of the heavens.

And the virtue-adorned-prophet says, in the Ferazin-urwend, Shet Behram said unto me;

18. The human soul is independent, indivisible, without beginning or end.

Commentary.—He next says, the respected and active soul is an independent and simple substance, possessing the property of bestowing motion; it is called man, and talked of as I and Thou. That angel has a connexion with body, the connexion of watching over or thinking for it, but without penetrating the body or being mixed with it. Hence we say that, to one who attends to the understanding, the clearest of all things is his own existence and reality: and the dreamer in sleep, the drunken man during intoxication, he who is awake during his waking, the sober man while in a state of sobriety, may be ignorant of any thing else, but cannot be ignorant of or unacquainted with his own existence. Hence we need no proof or evidence of one's own existence. For the property of a proof is that it be a middle term by which the enquirer may arrive at what he seeks and the mover reach that towards

which he moves. But if a proof were given of one's own existence, the proof would be a middle term or medium between a single individual, and self would merely come to self, self always be placed by self. Hence it is improper and absurd to attempt a proof of the existence of one's self.

Since then you know with unerring certainty that you are yourself, we may venture to affirm that the soul is a substance not an accident. For we all know that whatever possesses being, except only the holy Yezdân, is either substance or accident. And whatever a being depends on anything different from itself, that other is necessarily in itself independent of it. As for example, the form of the throne is dependent on the existence of the gold; for if the gold had no existence, the form of the gold could have none. Such existence, is called subservient and dependent, and in the celestial tongue tawer (or accident). And were it not as has been explained, it would be independent, and self-stable in its own being, without dependence or reliance on any thing else that confers firmness, such as gold as has been explained, and which last they call substance, or in the celestial tongue Foroher.

These matters having thus been explained in detail, it is plain that (tawar or) accident is a property superinduced on or received from something different from itself, and which last mentioned thing must be independent and stable of itself, in order that it may be the recipient and support of that accident (or tawar). The substance, man, is the recipient of perception and reason: and figures and notions are drawn upon it, and again erazed out of it; a property which does not belong to accident (or tawer). The soul therefore cannot be an accident; and not being an accident, it must necessarily be a substance.

Again it may be affirmed that the soul is not body; for the body is always composed of parts, and may be divided into very small and minute portions, and that to such a degree that, even where it can no longer be divided or cut by a knife, or sword or the like, yet reason tells us that it is still divisible. For, if three minute parts be placed beside each other, and if the part

which is in the middle prevent the two parts which are on the two sides from meeting together and being in contact with each other, this middle piece must evidently have two sides, one towards the piece on the right side, and the other in contact with the piece on the left side ; and each of these two bodies on the sides, has also two sides, the side touching the middle piece and the side on the opposite direction : and whatever has two sides, and is susceptible of being applied to any thing else, is divisible. But if the piece in the middle offered no resistence, so that the two side pieces were to meet, then nothing could intervene ; and from the meeting of these two, there would ensue a conjunction and a connexion ; whereas a mutual penetration of two bodies is an impossibility ; seeing that, since one thing only can exist at once in one place, it is impossible that two things should exist at one time in the same place. For, it is just as if, when one was sitting in a place, another were to come and sit down on the same spot, yet so as not to incommode the first or press him, and in such sort that the two should have room enough, just in the same way as the one had, at the same time that the place had not been at all increased in length, breadth, depth or capacity, which is absurd. Hence every compound body must be susceptible of division, and everything material, which is born or supported by body, is in like manner subject to division : since the division of place implies the divisibility of what is in the place and occupies the space.

We may next affirm, that the distinctive essence of unity is indivisible, and has no divisions, parts or portions. For to conceive it as divided into parts would be mere fancy and imagination, not reason : and what does not admit of division can have no place in what admits of division, and cannot be contained in it. For wherever a thing is divisible and admits of being divided, as time and space, you may of course conceive it as being divided or separated. But no intellectual notion is susceptible of division, or separation. Whence it is plain that the soul is simple and not material. For the soul is the seat of the essence of unity, and that essence of unity resides in it :

and if unity were a body, or belonged to body, then, upon any division of body or what belongs to body, the simple essence would also, of necessity be divided, since that which resides in the portion that is separated, must, in truth, reside in that fragment, not in the total; and, whenever anything resides in the whole, that which resides in each part is distinct from that which resides in any other part: whence would necessarily ensue the division of that which resides in place. And hence it is clear that the soul must be simple.

In the next place we assert that the active soul is ancient, not newly created or produced: because every new production or creation must have its material principle previous to it: now were not the soul ancient, it would be material and corporeal, not independent and free. But the evidences and proofs of its independence and freedom are manifest.

We next say that the soul is stable, and, on the destruction of the body, does not suffer similar decay, but remains eternal. For whatever decays must, before its decay, possess a susceptibility of decay; and this susceptibility must reside somewhere. But it cannot exist in the essence of the thing which* decays: since the possibility of decay must exist after its destruction: and it is clear that the thing itself does not remain after its destruction; hence if the soul cease to exist, it necessarily follows, that the place in which the possibility of decay resides, must be something different from the soul, and yet that thing must be the essence of the soul, in order that the possibility of destruction of the Soul may be permanent in it: because it is inconsistent with reason, that a thing, different from another thing should be the permanent seat of the possibility of decay of that other thing. It would therefore inevitably follow from this reasoning, that the soul was a compound and material substance; but sufficient proofs of the independence of the soul on matter have already been given; it must therefore be eternal.

* There appears to be something defective or omitted here in the original.

And the soul is permanent of its own nature, and active by means of its organs ;* for it knows itself, and this self-knowledge it never can receive through its organs, for then they would be the medium between it and its essence : but, whatever observes by means of organs, can comprehend neither itself nor its organs, as the sight does not see the sight, and so forth. Moreover the Soul even discovers errors in the bodily senses, and separates their truth from their errors. Hence it is plain that the soul does not acquire this knowledge by the medium of these organs. For how can that be taken from a faculty which does not belong to it ?

The soul, too, is not preceived by the bodily senses ; for they discover nothing but body and what belongs to body : and the soul is neither body nor corporeal. And the mode in which the soul acts by its instruments is plain, as it perceives by its faculties, and excites motion by means of veins, sinews and the like.

And the talent-adorned prophet says, Shet Behram said unto me :

19. The soul migrateth from one body to another. Those who are in all respects free see the Lord : those who are lower abide in the Heavens : and those who are still lower go from one elemental body to another.

COMMENTARY.—The talent-adorned prophet next says, the pleasure consists in enjoying agreeable sensations ; and pain, in feeling disagreeable sensations. Now feeling in its essence is one of the qualities of soul ; and hence, the soul, after its separation from body, may still be susceptible of pain or pleasure. Though the body and its faculties are necessary for the perception of the various different objects of sense, and are the means by which the soul comprehends the universe, and are indispensable as instruments, yet they are not permanent : whereas intellectual pleasure and pain are more permanent,

* Literally, Tools.

especially after the dissolution of the body.....*..... seeing that a feeling is always more perfect in proportion to the stability of the percipient faculty ; and the essence of the soul is more stable than the bodily senses : hence its feelings must be more permanent than those communicated by the body : because bodily faculties see and know only what is external and sensible, whereas the intellectual powers are exerted internally. And their perceptions are more perfect too, than the perceptions of sense ; because intellectual perceptions have reference to independent existences, as universals, intelligences and Yezân ; while the perceptions derived from the bodily senses are such as colours, lights and smells ; and it is plain that, of the two classes, such as are independent are the more exalted.

It being established that the thing perceived, the act of perception and the percipient are all most excellent in intellectual perceptions, it follows that intellectual pleasure must be more perfect than bodily pleasure, and that bodily pleasure is not to be compared to it. For what affinity have ideas received through the senses with independent existences, and especially with the self-existent ? That class, therefore, which is mighty among the mighty, and fortunate among the fortunate, those who have reached the limits of perfection in act and speech, certainly attain the world of lights ; and lower than them is the fortunate band who having indeed escaped from the restraint of the elements, yet have not attained the open expanse of space free from place, of the Independent, but reach, all of them, the particular heaven to which they have gained an affinity : and all find pleasure in the excellent forms and delightful qualities that exist in the soul of the spheres. And such as have not escaped from the thraldom of natural constitution, but who at the same time have a surpassing goodness, go from body to body in a state of progressive improvement, till they reach the state of release. And this progres-

* Some words here are unintelligible.

sion they call Ferhengsar. Such as have been wicked enter into the bodies of speechless animals according to their various dispositions : and this they call Nengsâr. And some enter into vegetables, and this is Tengsar : and sometimes also they are enclosed in minerals, and this is called Sak and Sengsar. And these are the several degrees of hell. And the knowledge-adorned prophet hath spoken much on this subject. On this head I have not written one of a thousand of the words of that exalted being.

There is a Book of the chosen of the incomparable Ized, the venerable prophet and king of kings, Ferudin (Feridun), which is called the Huneristan ; in which he says, I crept out of the lower body, and ascended into the Heavens ; and in descending, made some enquiries of Tir (Mercury), who gave answers my questions. One of them is the following,

20. The heavens have neither rent nor seam.

Commentary.—The very mighty one says, there are different quarters of the heavens, as it is said that such an one moves to such an *airt : and that towards which he moves cannot be the soul of a non-existence, since non-entity cannot be the subject of indication. This being established, it may be added that this thing called airt, cannot be a purely intellectual notion, since nothing purely intellectual can be susceptible of sensible indication ; and no motion can be directed towards a merely intellectual existence. Whatever, therefore, is subject to indication, and such that motion may be directed towards it, must be possessed of some quality. But anything from which airt is indicated, and in the direction of which it is seen, and whence it is specially noted, cannot be susceptible of separation. For, as the being in motion moves over the nearest particle of airt he must necessarily do one of two things ; he must either move from an airt or to an airt : from which alternative it

* I have adopted this Scotch word, the use of which has been sanctioned by the authority of an eminent writer, in order to avoid circumlocution that would otherwise be necessary, the English language having no single corresponding term.

necessarily follows that one particle of airt must be the totality of airt, which is impossible. And in like manner were it divisible or separable, motion might be directed towards no-airt : that is, towards nothing which is impossible.

In the next place the *Lord (Khawend) of the spheres must necessarily be a perfect and circular body, since the fixing the position of every thing depends on him : and it is necessary that he should regulate the centre ; not that the centre should regulate him, on account of the succession of eternal revolutions on one point.

It is necessary too that he be not comprehended of different bodies, seeing that then he would be liable to composition and dissolution. And the Lord of the spheres cannot be divisible, since were he liable to division he must inevitably be affected by two motions, one towards being, and one towards non-entity, and two (opposite simultaneous) motions are impossible.

Know, too, that heat is a power which aspires to ascend from the centre : that cold is a power which from above strives to approach the centre : that heaviness rules over cold, and lightness rules over heat : and that the Lord does not move from above downward, nor from below upward, whence he is not necessarily either heavy or light, hot or cold : that the motion of the Lord of the spheres is round the centre, and his aspect is circular : for he is not comprehended of different bodies, as of parts, that he should have an up and down.

Know farther that whatever is liable to increase necessarily requires food : and whatever requires food must be liable to assume and lose its form ; and has a susceptibility of division or junction. But the Lord is not liable to increase, and has no need of food, and being free from the necessity of taking nourishment, he is not liable to the assumption or loss of form.

And the Yezdanis call the Lord of the spheres Tehemten.† And the Almighty Just One has not created him of the

* Khawend, The ninth Heaven or Tehemten.

† Tehemten, The immense body.

elements: He has conferred being on that blessed essence from another substance which they call the fifth element: and no charge or injury can effect him to all eternity: and he is the obedient servant of Yezdan, never having in any instance disobeyed, from the time without beginning when he was created. The blessing of God be upon him!

The prophet of the incomparable Ized, Feridun, in the Book called Huneristan,* has many proofs on the subject which I have touched.

The benevolent prophet Manucheher in the Book called the Danishsar (or Essence of knowledge) says, Bergish† said unto me,

21. The elements, however mingled, are either permanent or impermanent.

COMMENTARY.—It is to be observed that there are four elements, the positively light, hot and dry, which is fire; the comparatively light, warm and moist, which is air; the comparatively heavy, cold and moist, which is water; and the positively heavy, cold and dry, which is earth. The water is of the shape of a ball, the half of which being broken is filled with water; so that the water and earth together compose one ball. And as the elements penetrate into and affect each other, a sort of middle nature is produced which is called constitution or temperament. If a body that is united with a temperament has the probability of subsisting for a protracted time, and of retaining its compound substance, it is called permanent or perfect; if not, then imperfect or impermanent. And among the imperfect compounds are the middle existences called Niwar-e-Niwar (meteors of the air): for air mixed with water is mist; and fire mixed with earth, smoke; and such like. And there can be no temperament so purely equalized that the elements in it should be exactly equal in quality and mode. And in proportion as temperament more nearly approaches equality, the soul bestowed on it by the

* The Treasury of Knowledge.

† The guardian angel of the planet Jupiter.

originator of being is more perfect. The objects of all others the most remote from equality of temperament are minerals; then vegetable; after them, moving things and mankind And, in the view of the intelligent, these three children participate in the active soul of the Universe. As to the four elements, the illustrious prophet, in the admirable volume called Danishsar (or the Essence of knowledge), gives many proofs and illustrations, and offers many observations of their creation, composition and decomposition, which we abstain from repeating, as our intention is that every one should not be able to peruse the speculations *(bâsâlir)* which I have written on the Desatir; and this translation should first of all be read by every Yezdani, that he may comprehend a little of the Most Just and of His Creation.

22. Let us ask help of Mezdâm, the self-existent original Essence, the Uncompounded, the Creator of qualities!

23. O Ferdinâs, son of *Derwentâs!

24. I have chosen thy service;

25. And, on thy account, have overlooked the crimes of the Hirâsis.

26. Certainly I will raise up my favoured one,

Persian Note.—The King of Kings, Ardeshir,

27. From out of you, that he may assume the Government.

28. And be ye rulers over the inhabitants of the earth;

29. And let the sovereignty long remain among you.

30. Now I have made thee a very wise prophet;

31. And thy son shall see that exalted personage:

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* Azersasan, son of Dârâb. Pers.

32. And, for thy sake, the Kingdom shall enjoy prosperity;

33. And thou art the prophet of the world;

34. And I have sent thee to all mankind;

35. And thy race shall publish thy faith in Hiras* and elsewhere;

36. For they are thy vice-gerents;

37. And all of them shall be good and pious.

38. Make thy heart joyful, for I have granted thy desire.

COMMENTARY.—It is to be remarked that when Sekander conquered Irân, Sasân the son of Darab retired before his father's brother, and went to Hind; where he exercised the worship of Yezdân in a cavern. Yezdân looked upon that exalted personage with favor, and selected him for prophecy, and said: For thy sake have I forgiven the sins of the Irânis, of which the greatest was the murder of Darab. And now I will raise up one of thy relatives of the Kyani race, a man upright in word and deed, that he may assume the government of the Kingdom, and so you may be delivered from those kings that are on every hand, and may escape from subjection, and the chiefs of the world submit to your sway as in former times, and the sovereignty remain long among you. Thy son will see that Kingdom-grasping monarch, and make the country-of-cities populous through thy excellence. Thou art the prophet of the earth, and thee have I sent for the deliverance of the earth. Thy sons will spread abroad over Irân and other regions the faith acceptable to Yezdân, which is thine: and they will be perfect, known of Yezdân, workers of miracles, and masters of reasoning and argument.

And when this exalted prophet died in Hind, he had a son named Jiwansp, who is known as the second Azersâsân, and resembled his respected father in knowledge and practice He,

* Irán, Pers.

by the directions of the illustrious prophet, the mighty Azersâsân, went to Kabulistan. For the prophet of Yezdân had said unto him, Find out Ardeshir, of the race of Behman, and deliver unto him my Book. Ardeshir ruled all Irân in the time of that personage, and, in a dream, saw the mighty Sâsân, who informed him of the state and condition of the second Sasan. Animated by the hopes so inspired, the King of Iran went to Kabulistân, and after a thousand entreaties, having succeeded in bringing that blessed being to the prosperous residence of Istakhar, he constructed an immense* monastery, adorned with the figures of the stars, and having fire-temples on different sides and assigned that glorious personage a habitation there. And from that time downwards the collection of religious houses depended on the descendants of that mighty prophet; and by means of the followers of the successor of the reverend prophet, have the Kings of the habitable world become subject to Ardesir, the King of Kings.

39. Let us ask aid from Mezdâm, the self existing Essence, uncompounded, the Artificer of qualities!

COMMENTARY.—Through his essence.

40. Stablish the faith of Ferzâbâd.

COMMENTARY.—The expression which is everywhere used by Yezdân, "stablish the faith of the Great† Abâd," does not mean that the religion was formed by Abâd. To me it is clear that it may be denominated the faith pleasing-to-Yezdân, since the faith which leads to Him must be pleasing to Yezdân. This faith acceptable to Yezdân was revealed to Abâd by the great Yezid, and in this faith did all the prophets come; and the doctrines of Abâd are not only pleasing to Yezdân, but belong to Yezdân. And Yezdân never overtures his faith; for a change of orders proceeds from the orderer having repented of his first orders, whereas perfect knowledge can give no order of which it can repent. And it cannot be alleged that a different knowledge is requisite for different times, seeing that good knowledge and

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* Sengeristân.

† Ferzabad, Mehabad and Boozoogabad all mean, *the Great Abad.*

action are commendable at all times ; and nothing is desirable but what is right. Now no righter faith than this can be given, as is evident to the fair enquirer and sedulous investigator : and Yezdân has given mankind a faith to which they may resort at all seasons. When a Yezdani is asked, What is the faith ? he must answer, The faith acceptable to Yezdân, or, I am a Yezdani. But, in circumstances in which there is risk, the concealment and hiding of his faith is necessary.

41. And now let me inform thee what things will befall makind :

42. And do thou inform thy children that they may warn themselves and the good, of these dreadful calamities ;

43. And may shun these distresses ;

44. Many men will arise and from them Hiras hath nothing to dread.

COMMENTARY.—For some established a code of Laws among the *Shudyars, and sought pre-eminence among that class. Thereafter there was a man who called them all unto him and said, I am the son of Yezdan. At length they slew him, and thereafter his religion was published : And, at the present day, the Rumis are of his faith.

45. And a man will come, who will lead astray, and falsely call himself a prophet :

46. And will not save his life from thy men.

COMMENTARY.—Here he means Mani the painter, who came into Iran in the time of the King of Kings, the emperor of emperors, the slayer of the Tazis (Arabs), Ardeshir of the race of Shâpur. He had a book in which were innumerable figures, such as, a figure having a man's body and elephant's head, and so forth. And he said, these are celestial angels ; and he gave permission to slay harmless animals, and deemed it indispensable to abstain from women. The emperor Shapur was the disciple

* The Jehudi, or Yehudi, or Jews. What follows alludes to Christ, *Trans.*

of the second Shet Sâsân, and had learned his knowledge from that sage. He enquired of Mani, What reason can you have for killing harmless animals and for abstinence from women? Mani answered, In order that animals may be removed away, and their pure souls escape from their impure bodies, and return again to their own proper abode; and that can be effected only by their being killed. And abstinence from women is to be observed, that the present race may not be preserved, and that souls may not pass from their own residence into this defiled abode. King Shapur replied, How can (the souls of all) animals escape by means of this hunting and slaughter, since a portion of animals having life are produced without copulation, as mosquitoes from the leaves of reeds and such like: and in the same manner others, such as flies, are produced in their season. How can these be removed away and destroyed? The fire, the air, the water, the earth cannot be removed away: and how can such souls as are united with vegetables and minerals be separated from them? You enjoin too to keep far from women. What does it avail to keep away from women, if desire does not forsake the heart? But those souls of which you have spoken, when they return into the bodies of men and act well, are freed and rise into heaven: and if the race of man does not continue to exist, to what bestower of freedom can they be allied? As the conversation drew out into length, Shapur said, Which of the two is preferable, desolation or populousness? Mani answered, The solitude of bodies is the populousness of souls. Shapur said, Tell me then; Would the slaying of thee be a source of populousness or desolation? He answered, It would be the desolation of my body, and the populousness of my soul. The King of Kings said, According to thy words will I act by thee. He was then driven from the fortunate assembly, and the men of the city with stones, and bricks, and staves, and fists slew him, and tore his body and limbs to pieces.

47. And again another misleader will come and teach, that women and property should be enjoyed in common.

COMMENTARY.—By this he means Mazdak, who arose in the time of the King of Kings, Ghobâd, and was the founder of a new sect. He taught, It is most unjust that one should not assist another of the same faith : and it is improper that one believer should be possessed of effects, while his fellow believer is without property. It is necessary, therefore, that those who are of the same faith should divide their wealth equally with each other. Nor is it seemly that one man should have a wife with a beautiful countenance and elegant shape, while another's is ugly. It is indispensably requisite therefore that every such person should communicate his handsome wife, for a time, to the other, and take that other's hard-favoured wife in return. And needy men who come from the cities of other Kings, for at that time there was no beggar in the country of Irân, clung to his doctrines : and such as were the slaves of lust attached themselves to him. Nushirwan was displeased at this Innovation, for he had been the disciple of the venerable Sâsân. And some Mobeds from among the disciples of the respected Sâsân had a conference with Mazdak, till they convicted him of falsehood and error in all his tenets and innovations. The following is a specimen of the conference. Nushirwan himself said unto him, If you give him who has borne the toil the same hire with him who has not toiled, is it oppression? He answered, Yea. Nushirwan said, How then can you give the property collected by the labour of one person to another who hath had no trouble about it? He then asked Mazdak; If a man comes and labours a piece of ground, and waters it, and sows seed, shall that ground belong to him or to the person who has endured no toil in dressing the ground? He answered, To the labourer. Nushirwan said, Why do you give the wife of one man to another, and thus mix seed? He then said to Mazdak, If one man slay another, what ought to be the retribution on the slayer. Mazdak replied, It would not be well to slay him; for though the slayer does evil, we should not. Nushirwan said, If we do not kill him, he may kill ten more. Is it best that one or ten should be slain? He then said into

him, O wicked man! The Sect which thou hast formed is destructive of the sovereignty and government, as well as of all order and obedience, since it would destroy all distinctions among men, would cover with darkness all relations of descent and extraction and lead men to prey upon each other like wild beasts. As the King of Kings, Ghobâd, had made an agreement with Nushirwan, the imperial prince, to deliver up Mazdak to him, if he refuted him in argument; the King of Kings now accordingly gave him up to the young imperial prince to bring him to end.

48. And for thy sake I will remove these calamities far away,

49. Until these Hirterasis* become evil-doers,

50. And revolt from their Kings.

COMMENTARY.—In these words He gives the prophet an assurance, For thy sake will I remove the calamity of subjection from the Irânis, and will give them a good King, and exalt the royal religion. Yet they will desert the road. And the wanderings of the Irânis are evident, for they often revolted from their Kings and passed the fire-pencil over the eyes of Hurmazd, and committed similar acts.

51. And they will embroil the father and son together.

COMMENTARY.—This points to the fact that Behram Chobin struck money in the name of Khosrou Parvez, and thereby excited the jealousy of the King of Kings (*i. e.* Hurmazd).

52. And slay the Kings of Kings, my Parvez.

COMMENTARY.—At the unhappy period in question, the Irânis at the instigation of Ferrukh-zad, that Ahriman in human shape, revolted from the King of Kings, and having placed on the Kyanian throne, Ghubâd, the son of the King of Kings, separated the soul of the lord of the world; the friend of Yezdân, from his body.

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* Irânis, Persis.

53. And they will not hear the words of thy children who are my tongue.

COMMENTARY.—For whatever thy sons say, they speak with my tongue. And during these wicked transactions of the Irânis, the respected father of the editor of this book, the fourth Azer Sâsân, sent epistles to them to the fortunate abode, but they heeded them not. And at the period of the revolt, he addressed an epistle to Behram Chobin, charging him not to attack the race of Khosrou, but he did not attend to him. On two occasions, once before the expedition of Parvez, and again after his return from Rûm with the army, did he write letters to Behram, who would not obey them, and returned for answer to the latter of the epistles; "What the lieutenant of the prophet says is true. I know it: but the lust and ambition of reigning impel me onward." Whereupon the reverend Sâsân, having his resentment kindled, replied; "Thou never wilt be satisfied with sovereignty until thou fleest towards Temûdân* which thou wilt never reach, and until thou fallest under a Temûdân dagger." And they dragged Parvez from the throne and gave the diadem to †Shiruyeth, my respected father as well as the writer of this book sent them epistles. They answered; "These men‡ are taking the part of their relations, and we well know that nobody wishes harm to his friends. Besides, the world has been harassed by you. One Behmâni dynasty came and filled the throne, and in the room of the prophets came another, the lieutenants of the prophets, and thus divided the sword and the Government between them." Upon this my respected father called together the grandees of Pars, and the family of Sâsân who were in Istakhr. And that mighty Yezdani prophet addressed them and said, "Behold the signs of evil days are come There is now no longer any right course of action, nor any self-devotion left among the Irânis."

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* Turan.

† Shiruyeh the same as Ghubad or Kobad mentioned in the Commentary on verse 52.

‡ That is, the writer and his father.

54. While they are so engaged, there shall arise a man among the *Tewrjis.

55. By whose followers, the diadem, and the throne, and the government, and the religion shall all be overthrown;

56. And the mighty shall be subjected;

57. And instead of an idol-temple, or of the fire temple of the house of Abâd, shall be seen a place† towards which prayer is directed, but stript of its images.

COMMENTARY.—The house that is among the Tazis in the sandy desert of the Hamawars, built but Abâd, in which were the images of the stars: that house, he says, shall become the place towards which prayers are directed, and the images shall be removed from it.

58. And around is brackish water.

59. And afterwards they will subdue the fire-temples of Madir‡, and whatever is in them, and Yeufud and Niwâk,§ and the great places.

60. And their lawgiver shall be an eloquent man and his words involved;

61. Everyone may turn them to any side,

62. And that religion is a sea that is tempestuous on every side,

63. So as to drown its own ship.

64. Afterwards they shall fall out with each other,

65. And the wise men of Hirtas and others shall come in unto them,

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* Tezis, Pers. They are the Arabs.

† This prophecy of the origin and progress of Mahomedanism, of the Kableh, and of the character of the prophet, is certainly sufficiently distinct.

‡ Madain, Pers. § Tus and Baikh.

66. And there shall remain of that faith only such a proportion as there is of salt in flour.

COMMENTARY.—He means that the Irânis seeing nothing left for it, shall, as well as others, adopt the religion of the Tâzis, and shall raise up sects, so that among these sects, there shall be left of that faith only according to the vulgar expression, in the proportion of salt to flour, as he sufficiently explains.

67. In the sects that shall rise up, thou shalt find nothing of that religion but the name.

68. Afterwards, the Demuds* shall come and wrest the ascendency from them;

69. And thou shalt see these sects exhibit the fire-temple in the Taklisit religion.

70. And their mouth shall be the chimney of the fire-temple.

71. And it shall come to pass, at that time that they shall talk of Mezdâm and Berdâm; ‡

72. But they shall worship earth; §

73. And day by day shall hostility increase among them.

74. Then shall it benefit by it;

75. And surely if there remaineth a single moment of the Grand Revolution, I will raise up one of thy people;

76. And will restore to thee thy religion and honour.

77. And never more will I take away prophecy and pre-eminence from among thy children.

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* These Demuds, Pers. Temudân, are certainly the Tartars who have already been frequently referred to.

† Tari, Pers.

‡ Yezdân Abrâhim, Pers.

§ The meaning of this Khak-peristi is not clear, unless it alludes to the sensuality and worldly mindedness of the Muselmans.

78. And I will cause the* Hezumbs to flee from dread of you, as the mouse and cat do into holes and hiding places from the paws of the cat and of the lion.

79. And after thee I will send the fifth Sâsân to prophecy.

80. Let us seek help from Mezdam, the pure Essence, the Uncompounded, the Creator of all properties!

81. Mazdam hath chosen thee for prophecy;

82. And thou art one of the great prophets;

83. I have sent thee (who like all the former prophets art the Lord of a Book) unto all the inhabitants of the lower world.

84. Invite all to the faith of the great Abâd.

85. Every one that doth not come, shall be an inhabitant of hell.

86. Thou didst pray, O Lord of the World! Confer the royalty on my seed!

87. I will raise up Herdevir,† and select him for sovereignty.

88. Let us ask help of Mezdâm, the pure Essence, the Uncompounded, the Creator of qualities!

89. Everyone whose soul maketh choice of equity, when he throweth off the body, shall arrive at me.

COMMENTARY.—Be it observed, that the angel-souled, intelligent bodied prophet, Kykhosrou, the son of Siavush, in the book Serûshi-Kerdar (angel-practice) says, The respectable‡ Nahid said unto me,

90. In everything a medium is best.

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* Tazis, Pers.

† Ardeshir, Pers. ‡ The planet Venus.

COMMENTARY.—He says, When the force of the understanding is excessive, it draws towards artifice and is called cunning; if deficient or little, it becomes folly or stupidity; while the middle state, which is the commendable one, is good sense or wisdom. In like manner the strength of desire in its excess draws to passion, and is called lust; in its deficiency, it is frigidity; while the medium is abstinence, chastity, modesty. And if the influence of courage be excessive, men get the habit of flying out on all occasions, and are called quarrelsome and fray-seekers; if it be in defect, they are denominated cowards; while those in the middle between the two are brave and spirited. Every soul in which is found this glory of Ized, that is, justice, acts according to what is just and right, and when it leaves the body goes to join the angels and is united to God. And the angel-minded prophet has many similar observations.

91. Let us seek help from Mezdâm, the Pure of essence, the Uncompounded, the Creator of qualities.

92. All that I have told thee will, in its appointed time, come to pass, in the face of mankind.

93. After thee the fifth Sâsân is my prophet.

THE BOOK

OF THE

RESPECTED SÂSÂN THE FIFTH.

1. Let us take refuge with Mezdâm from evil thoughts which mislead and afflict!

2. In the name of Shamta, the Beneficient, the Liberal, the Gracious, the Just!

3. In the name of Mezdâm!

4. O Ardenâs* the fifth * * * * * *

5. Now have I chosen thee for prophecy;

6. And thou art my friend; hide not the right road.

7. And the right road is the road of Abâd.†

8. Blest is his religion.

9. There is no one who seeketh Me, and findeth Me not;

10. And there is no one who doth not know of My existence;

COMMENTARY.—Or who believes that I do not exist.

11. All know me according to the capacity of their understanding;

12. Something they say, and something they imagine;

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* Pers. Sâsân. The latter part of this verse is unintelligible.

† Pers. Buzurgabad; also called Ferzâbâd and Mehâbad, all of which have the same meaning.

13. And think that right which they believe.

14. And this error proceedeth from two things :

15. The one ignorance, the other ambition.

16. Now shew unto mankind thy right road.

COMMENTARY.—He says, O Sâsân the fifth there is no one who loves me and seeks me that does not find me according to his wishes. All seek me, and find me in proportion to their capacity ; and there is no sect which says that I do not exist. They all deem what they profess to be sound and true but they do not judge aright. The reason of this is two fold. One, and the chief, is ignorance, which from defect of knowledge, deems that to be right which is wrong. The other is ambition which inclines them to make men follow them, causing them to affect pre-eminence and to take a lead ; and as they possess no direct means to gain such ascendency, they are obliged, in the first place, by deceit, by afflicting harmless animals, and by foolish doctrines, to corrupt a sect, after which they direct it.

17. In the name of Mezdâm !

18. Thou hast beheld the wicked Hirasis who have slain* Herjiwar.

19. Him whom I exalted have they cast down.

20. But they shall not obtain that for which they have perpetrated this wicked deed.

21. And in place of benefit, I will send them wretchedness.

22. I deemed them happy in the love of their princes.

23. † * * * * * * *

24. Lo ! they shall meet with retribution from the ‡Tasis.

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* Pers, Parvez.

† This 23rd verse has no Persian translation and to me is unintelligible.

‡ Pers, Tazis.

25. They shall reap the harvest of their misdeeds from men dressed *green, and men dressed in black;

26. And the avengers are a greedy band;

27. Who quarrel with each other, and are evil-doers, and do not what their great one hath spoken;

28. And who kill their chief men for gain;

29. Their piety is to slay harmless animals; their prayers to copulate.

30. And Nimkar †too shall become overpowering.

31. When their religion shall have lasted a thousand years, it shall be such, in consequence of divisions, that, were their Legislator to see it, he would not know it again.

32. And thou shalt see the Hirtasis such that no one shall hear a wise speech from them.

33. If they speak truth they are harassed.

34. Instead of sensible words they are answered with weapons of war.

35. From the wickedness of mankind did it arise that such an angel-tempered ‡King was taken from the Hirtasis.

36. O Sâsân! evils wait thee.

37. Thou art my prophet.

38. If mankind follow thee not, for them is it evil, not for thee.

COMMENTARY.—For the honour of a prophet does not arise from all men obeying him and raising him to the sovereignty:

* The men in green are the Syeds or descendants of Mahomed. The allusion to men in black is still kept up among the fire worshippers of Persia, who called the Musselmans, Siah Jameh, clad in black.

† Pers. Tamudan already explained as Turan, or the country beyond the Oxus.

‡ Khosrou Parvez.

and it is not My wish that you should by all be deemed worthy of exaltation, and considered as announcing the truth.

39. The good will come into my path;

40. And the gift of prophecy shall always remain among thy seed.

41. Lay not affliction to heart, for Mezdâm will give an end,

42. And, in the end, the oppressors shall flee from your avenger, as the mouse from hole to hole.

COMMENTARY.—At the time when Yezdân sent this, his humble ádorer, to Merv in the time of Parvez, my respected received this revelation from the world above, and the grandees and the King of Kings also saw it in a dream, and, coming in a body, attached themselves to my sect. And the most just elevated me aloft so many times, that I cannot reckon them; and these elevations are still continued. And I beheld the place-of-bodies like a drop in the ocean of souls; and I saw the place-of-souls like a drop in the place-of-intelligences, and the place-of-intelligences like a drop in the ocean of the Divine Essence.

END OF THE DESÂTIR.

APPENDIX.

DISCUSSION ON THE DESATIR

BY

ANTHONY TROYER.

(Taken from the English Translation of the "DABISTAN" by David Shea and Anthony Troyer).

This word was considered to be the Arabic plural of the original Persian word *dostûr*, signifying "a note-book, pillar, canon, model, learned man;" but, according to the Persian grammar, its plural would be *dosturàn*, or *dostûrha*, and not *desàtir*. From this Arabic form of the word an inference was drawn against the originality and antiquity of the Desàtir; but this of itself is not sufficient, as will be shown.

Other readings of the title are *Dastànir*, in one passage,[1] and *Wasàtir*[2] in two other places of Gladwin's Persian text, and the last also in a passage of the printed edition[3] The first is not easily accounted for, and is probably erroneous; but the second is found in the index of the printed edition,[4] under the letter, *vau*, and explained: "the name of the book of Mahabad;" it

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1 The text of Gladwin has *destanir*, the edition of Calcutta and the manuscript of Oude have *Dasatir*. The single volume published under that name at Bombay (see note page 14), if genuine at all, can be considered but as a very small part of the great work, said to comprehend all languages and sciences.—A. T. The Dabistan, in English p. 20.

2 Gladwin has *timar Vasatir*, the manuscript of Oude *timar dasyatir* the edition of Calcutta *timsar dasatir*, which is the right reading, as the word "*timsar*" is explained in the index of obsolete or little known terms by these words: "a word expressing respect." A. T. The Dabistan, in English, p. 44.

3 Calcutta edition, p. 30, line 6.

4 See vol. I. p. 534.

cannot therefore be taken for a typographical error, and is the correct title of the book, as I now think, although I formerly[1] preferred reading *Desàtir*. It is derivable from the Sanscrit root *wàs*, "to sound, to call," and therefore in the form of *wasàtis* or *wasàtir* (the *r* and *s* being frequently substituted for the *visarga*) it signifies "speech, oracle, precept, command." It is also in connection with the old Persian word *wakshur*, "a prophet." Considering the frequent substitution in kindred languages of *ba* for *va*, and *ba* for *bha*, it may also be referred to the root *bhasha*, "to speak,"[2] which, with the prepositions *pari* and *sam*, signifies "to explain, expound, discourse." Hence we read in the Commentary of the *Desàtir* the ancient Persian word *basàtir*[3] (not to be found in modern Persian vocabularies), which is there interpreted by "speculations," in the following passage: "the speculations (básátir) which I have written on the *Desátir*."

I shall nevertheless keep, in the ensuing Dissertation, the title Desatir, because it is generally adopted. Besides, in the Maha-

1 Gladwin and Shea read Wasatir, but I cannot forbear from thinking, the right reading is dasatir; the *dal* and the *wav*, being easily confounded with each other. The simile above quoted is not to be found in the Bombay edition of the Desatir, although the same precepts are stated therein (pp. 12, 13, 14). Here follows the passage (English transl. p. 43) about the Desatir itself: "There are two books of Yezdan. The name of the first "is *Dogiti*, 'two words,' and this they called the 'Great Book,' or in the "language of Heaven *Ferz-Desatir*, or the 'Great Desatir,' which is the "great volume of Yezdan. And the other book is called Desatir, the "doctrines of which Mahabad, and the other prophets from Mahabad "down to me, have revealed. * * * * And in the heavenly tongue this "is called *Derick Desatir*; 'the Little Desatir,' as being the Little Book "of God."—A. T. The Dabistan, in English, p. 65.

2 M. Eugene Burnouf, to whose most valuable judgment I had the pleasure to submit the question, prefers the derivation from *bhash*, because this word in Zend would be *wash*, as the Zend *w* represents exactly the Sanscrit *bh*, which aspiration did not exist in the ancient idiom of Bactrian Asia. This sagacious philologer hinted at a comparison with the Persian *usta*, or *awesta*, upon which in a subsequent note.

3 See the Persian text of the Dasatir, p. 377.

bàdian text, the *vau*, frequently occurs for the Persian *dâl*, thus we find *wàden*, for *dáden*, "to give;" and *wàrem*, for *dárem*, "I have;" but I am aware that the two letters, so similar in their form, may be easily confounded with each other by the copyist or printer.

The extract from the Desátir contained in the Dabistán was thought worthy of the greatest attention by Sir William Jones, as before mentioned; nay, appeared to him "an unexceptionable authority," before a part of the Desátir itself was published in Bombay, in the year 1818, that is, twenty-four years after the death of that eminent man.

The author of the Dabistán mentions the Desátir as a work well-known among the Sipasians, that is, the adherents of the most ancient religion of Persia. According to his statement, the emperor Akbar conversed frequently with the fire-adorers of Guzerat; he also called from Persia a follower of Zerdusht, named *Ardeshir*, and invited fire-worshippers from Kirman to his court, and received their religious books from that country; we may suppose the Desàtir was among them. So much is positive, that it is quoted in the *Sharistan chehar chemen*, a work composed by a celebrated doctor who lived under the reigns of the emperors Akbar and Jehangir, and died A. D. 1624. The compiler of the Burhani Kati, a Persian Dictionary, to be compared to the Arabic *Kamus*, or "sea of language," quotes and explains a great number of obsolete words and philosophic terms upon the authority of the Desátir: this evidently proves the great esteem in which this work was held. Let it be considered that a dictionary is not destined for the use of a sect merely, but of the whole nation that speaks the language, and this is the Persian, considered, even by the Arabs, as the second language in the world and in paradise.[1]

It is to be regretted that Mohsan Fani did not relate where and how he himself became acquainted with the Desátir. I see no

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1 *Tableau de l' Empire ottoman*, by M. d'Ohsen, t II p, 70.

sufficient ground for the supposition of Silvestre de Sacy[1] and an anonymous critic,[2] that the author of the Dabistán never saw the Desátir. So much is certain, that the account which he gives of the Mahabadian religion coincides in every material point with that which is contained in that part of the sacred book which was edited in Bombay by *Mulla Firuz Bin-i-Kaus*.[3]

This editor says in his preface (p. vi): "The Desatir is known "to have existed for many years, and has frequently been referred "to by Persian writers, though, as it was regarded as the sacred "volume of a particular sect, it seems to have been guarded with "that jealous care and that incommunicative spirit, that have "particulary distinguished the religious sects of the East. We "can only fairly expect, therefore, that the contents should be "known to the followers of the sect." Mulla Firuz employs here evidently the term *sect* with respect to the dominant religion of the Muhammedan conquerors, whose violent and powerful intolerance reduced the still faithful followers of the ancient national religion to undergo the fate of a persecuted sect. But we shall see that the doctrine of the Desatir is justly entitled to a much higher pretension than to be that of an obscure sect.

Whatever it be, Mulla Firuz possessed the only manuscript of the work then known in Bombay. It was purchased at Isfahan by his father Kaus, about the year 1778, from a bookseller, who sold it under the title of a Gueber book. Brought to Bombay,

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1 *Journal des Savans, fevrier* 1821, p. 74. The Persian passage which de Sacy quotes, and in which there is *Destanir* for *Desatir*, is taken from the text published by Gladwin, and not from the printed Calcutta edition.

2 See Asiatic Journal and Monthly Register for British India and its Dependencies, vol. VIII., from July to Dec. 1819, p. 357.

3 The *Desatir*, or sacred writings of the ancient Persian prophets in the original tongue; with the ancient Persian version, and commentary of the fifth Sasan; published by Mulla Firuz Bin-i-Kaus. Bombay 1818. Mulla Firuz is supposed to possess the only copy of the Desatir extant. He allowed Sir John Malcolm to take a copy of it, which, by some accident, was lost by Doctor Leyden—(See Transact. of the Lit. Soc. of Bombay. pp. 342 and 347).

it attracted the particular attention of Mr. Duncan, then Governor of Bombay, to such a degree, that he began an English translation of the work, which was interrupted by his return to England. The final completion of the version was owing to the great encouragement which Sir John Malcolm gave Mulla Firuz in consequence of the high opinion which Sir William Jones had publicly expressed of the Dabistán, the author of which drew his account of the ancient Persian dynasties and religions chiefly from the Desâtir. There is an interval of one hundred and thirty-three years[1] between the composition of the Dabistan and the fortuitous purchase of the manuscript copy of the Desatir, by Kaus in Isfahan; as it would be assuming too much to suppose that the latter is the same from which Mohsan Fani drew his information, we can but admit that the agreement of both, in the most material points, affords a confirmation of each respective text.

The great Orientalist Silvestre de Sacy, on reviewing the Desatir,[2] says: "We are in a manner frightened by the multitude and gravity "of the questions which we shall have to solve, or at least to "discuss; for every thing is here a problem: What is the age of the "book? Who is its author? Is it the work of several persons; "or the divers parts of which it is composed, are they written by "one and the same author, although attributed to different "individuals, who succeeded each other at long intervals? The "language in which it was written, was it, at any epoch, that of "the inhabitants of Persia, or of any of the countries comprised "in the empire of Iran? Or is it nothing but a factitious language, "invented to support an imposture? At what epoch were made "the Persian translation accompanying the original text, and the "commentary joined to this translation? Who is the author of "the one and the other? Are not this translation and this "commentary themselves pseudonymous and apocryphal books; "or may not the whole be the work of an impostor of the latter "centuries? All these questions present themselves in a crowd

1 Mohsan Fani marks the time of his composing the Dabistan (vol. II. p. 50) to be the year of the Hejira 1055 (A D. 1643).

2 See *Journal des Savans*, No. for January, 1821, p. 16.

"to my mind ; and if some of them appear to be easily answered, "others offer more than common difficulties."

Well may a person, even with far greater pretensions than mine can be, hesitate to attempt the discussion of a subject which *frightened* the illustrious Silvestre de Sacy ; but as the Desatir is one of the principal sources from which the author of the Dabistan drew his account of the Persian religion and its divers sects—a considerable part of his work—I cannot dispense with presenting the subject in the state in which the discussions hitherto published, by very respectable critics, have left it. If I venture to offer a few remarks of my own upon it, it is only in the hope of provoking further elucidations by philologers who shall examine the Mahabadian text itself, and by arguments drawn from its fundamentals decide the important question—whether we shall have one language more or less to count among the relics of antiquity ?

Instead of following the order in which the questions are stated above, I will begin by that which appears to me the most important, namely : "the language in which the Desatir is written, is it nothing but a factitious language invented to support an imposture ?"

The forgery of a language, so bold an imposture, renders any other fraud probable ; through a false medium no truth can be expected, nor even sought. But, in order to guard against the preconception of a forgery having taken place, a preconception the existence of which may, with too good a foundation, be apprehended, I shall first examine, as a general thesis, whether the invention of a language, by one individual or by a few individuals, is in itself probable and credible. I shall only adduce those principles which have received the sanction of great philologers, among whom it may be sufficient to name baron William Humboldt, and claim the reader's indulgence, if, in endeavouring to be clear, I should not have sufficiently avoided trite observations.

Tracing languages up to their first origin, it has been found that they are derived from sounds expressive of feelings ; these

are preserved in the roots, from which, in the progressive development of the faculty of speech, verbs, nouns, and the whole language, are formed. In every speech, even in the most simple one, the individual feeling has a connection with the common nature of mankind; speech is not a work of reflection: it is an instinctive creation. The infallible presence of the word required on every occasion is certainly not a mere act of memory; no human memory would be capable of furnishing it, if man did not possess in himself instinctively the key, not only for the formation of words, but also for a continued process of association: upon this the whole system of human language is founded. By entering into the very substance of existing languages, it appears evident that they are intellectual creations, which do not at all pass from one individual to others, but can only emerge from the co-existing self-activity of all.

> " — — That one the names of things contrived,
> " And that from him their knowledge all derived,
> " Tis fond to think."[1]

As long as the language lives in the mouth of a nation, the words are a progressive production and reproduction of the faculty to form words. In this manner only can we explain, without having recourse to a supernatural cause, how millions of men can agree to use the same words for every object, the same locution for every feeling.

Language in general is the sensible exterior vestment of thought; it is the product of the intelligence, and the expression of the character of mankind; in particular it may be considered as the exterior manifestation of the genius of nations: their language is their genius, and their genius is their language. We see of what use the investigation of idioms may be in tracing the affinities of nations. History and geography must be taken

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1 Lucretius. book V., Transl. of Dr. Creech:

> " — — putare aliquem tum nomina distribuisse
> " Rebus, et inde homines didicisse vocabula prima
> " Desipere est."

as guides in the researches upon tongues ; but these researches would be futile, if languages were the irregular product of hazard. No : profound feeling and immediate clearness of vivid intuition act with wonderful regularity, and follow an unerring analogy. The genesis of languages may be assimilated to that of works of genius—I mean, of that creative faculty which gives rules to an art. Thus is it the language which dictates the grammar. Moreover, the utmost perfection of which an idiom is susceptible is a line like that of beauty, which, once attained, can never be surpassed. This was the case with some ancient tongues. Since that time, mankind appear to have lost a faculty or a talent, inasmuch as they are no more actuated by that urgency of keen feeling which was the very principle of the high perfection of those languages.

Comparative philology, a new science, sprung up within the last thirty years, but already grown to an unforeseen perfection, has fixed the principles by which the affinities of languages may be known, even among the apparently irregular disparities which various circumstances and revolutions of the different nations have created. This would have been impossible, if there did not exist a fundamental philosophy of language, however concealed, and a certain consistency, even in the seemingly most irregular modification of dialect, for instance, in that of pronunciation. But, even the permutation of letters in different and the most rude dialects, has its rules, and follows, within its own compass, a spontaneous analogy, such as is indispensable for the easy and common practice of a society more or less numerous. Thus sounds, grammatical forms, and even graphical signs of language have been subjected to analysis and comparison ; the significant radical letters have been distinguished from the merely accidental letters and a distinction has been established between what is fundamental, and what is merely historical and accidental.

From these considerations I conclude :

First—That the forgery of a language is in itself highly improbable ;

Secondly—That, if it had been attempted, comparative philology is perfectly capable of detecting it.

Taking a large historical view of this subject, we cannot suppress the following reflection : The formation of mighty and civilized states being admitted, even by our strictest chronologers, to have taken place at least twenty-five centuries before our era, it can but appear extraordinary, even after taking in account violent revolutions, that of so multitudinous and great existences, only such scanty documents should have come down to us. But strange to say, whenever a testimony has escaped the destruction of time, instead of being greeted with a benevolent although discerning curiosity, the unexpected stranger is approached with mistrustful scrutiny, his voice is stifled with severe rebukes, his credentials discarded with scorn, and by a predetermined and stubborn condemnation, resuscitating antiquity is repelled into the tomb of oblivion.

I am aware that all dialectical arguments which have been or may be alleged against the probability of forging a language, would be of no avail against well-proved facts, that languages have been forged, and that works, written in them, exist. We may remember the example adduced by Richardson[1] of a language, as he said, "sufficiently original, copious, and regular "to impose upon persons of very extensive learning," forged by Psalmanazar. This was the assumed name of an individual, whom the eminent Orientalist calls a Jew, but who, born in 1679, in Languedoc or in Provence, of Christian parents, received a Christian, nay theological education, as good as his first instructors, Franciscans, Jesuits, and Dominicans could bestow. This extraordinary person threw himself at a very early age into a career of adventures, in the course of which, at the age of seventeen years, he fell upon the wild project of passing for a native of the island of Formosa, first as one who had been converted to Christianity, then, as still a pagan, he let himself be baptized by a Scotch minister, by whom he was recommended

1 Richardson's Dictionary, preface, LXVII.

to an English bishop; the latter, in his pious illusion, promoted at once the interests of the convertor, and the fraud of the neophyte.[1] This adventurer who was bold enough, while on the continent, to set about inventing a new character and language, a grammar, and a division of the year into twenty months, published in London, although not twenty years old, a translation of the catechism into his forged language of Formosa, and a history of the island with his own alphabetical writing, which read from right to left—a gross fiction the temporary success of which evinces the then prevailing ignorance in history, geography, and philology. But pious zeal and fanaticism had changed a scientific discussion into a religious quarrel, and for too long a time rendered vain the objections of a few truly learned and clearsighted men; until the impostor, either incapable of supporting longer his pretensions or urged by his conscience, avowed the deception, and at last became a truly learned good and estimable man.[2] We

1 This man, who never told his true name, was from the age of fifteen to seventeen a private teacher—then passed for an Irishman—went to Rome as a pilgrim with a habit stolen from before an altar where it was lying as a votive offering of another pilgrim—wandered about in Germany, Brabant, Elanders—indolent, abject, shameless, covered with vermin and sores—entered the military service of Holland, which he left to become waiter in a coffee-house in Aix-la-Chapelle—enlisted in the troops of the elector of Cologne. He acted all these parts, with those abovementioned, before he was baptised under the name of George, by a Scotch clergyman, and, having learned English, passed over to England to be protected by Compton, the lord-bishop of London. At the expense of the latter, he studied at Oxford—became a preceptor—chaplain of a regiment—fell back into indolence, and lived upon alms.—(See A New and General Dictionary, London, 1798, vol. XII; and *Vie de plusieurs Personnages célebres des Temps anciens et modernes, par C. A. Walckenaer, membre de l' Institut, tome II.* 1830.

2 This change took place in his thirty-second year—he learned Hebrew and became an honest man, esteemed by Samuel Johnson; he wrote eleven articles in a well-known work, the Universal History, and his own Life at the age of seventy-three years; the latter work was published after his death, which happened in his eighty-fourth year, in 1763.

see this example badly supports the cause of forged languages.

In 1805, M. Rousseau, since consul-general of France at Aleppo, found in a private library at Baghdad a dictionary of a language which is designated by the name of *Balaibalan*, interpreted "he who vivifies," and written in Arabic characters called *Neshki* ; it was explained in Arabic, Persian, and Turkish. The unknown author of the dictionary composed it for the intelligence of mysterious and occult sciences, written in that language. The highly learned Silvestre de Sacy had scarce been informed of this discovery, when he sought and found in the Royal Library, at Paris, the same dictionary, and with his usual diligence and sagacity published a short but lucid Notice of it.[1] What he said therein was sufficient for giving an idea of the manner in which this language participates in the grammatical forms of Arabic, Persian, and Turkish. Silvestre de Sacy, as well as M. Rousseau, have left it uncertain whether the language be dead or living : by whom and at what period it was formed and what authors have made use of it. The former adds, that some works written in Balaibalan are likely to be found in the hands of the Sufis of Persia.

This language deserves perhaps a further examination. All that is positive in the just-adduced statement of the two great Orientalists may be said of any other language, which is not original but composed, as for instance the English or the Dutch, of more than one idiom. We can but admit that, at all times an association of men for a particular purpose, a school of art, science, and profession may have, has, and even must have, a particular phraseology. Any modification of ancient, or production of new ideas, will create a modified or new language ; any powerful influence of particular circumstances will produce a similar effect ; this is a spontaneous reproduction, and not the intentional forgery of a language.

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1 See *Notices et Extraits des Manuscrits*, vol. IX. pp. 365-396.

Such forgery, even if it could remain undetected, which it cannot in our times, would but furnish a curious proof of human ingenuity, to which no bounds can be assigned ; but the true and sole object of a language could never be attained by it ; because, never would a great number of independent men be disposed, nor could they be forced, to adopt the vocabulary, grammar, and locutions of a single man, and appropriate them to themselves for the perpetual expression of their inmost mind, and for the exchange of their mutual feelings and ideas.[1] To effect this, is a miracle ascribed to the Divinity, and with justice ; being the evident result of the Heaven-bestowed faculty of speech, one of the perpetual miracles of the world.

Of this a prophet must avail himself who announces to the world the important intelligence of a heavenly revelation. The great purpose of his sacred mission implies the widest possible proclamation of his doctrine in a langage generally intelligible, which a forged language never can be. If, as was surmissed,[2] the Desatir be set up as a rival to the Koran, it must have been written in a national language for a nation ; the Persians owned as theirs the *Mahabadian* religion, the identical one which history, although not under the same name, attributes to them in remote ages, as will result from an examination of the doctrine itself.

Considering the knowledge required, and the difficulties to be overcome in forging a language in such a manner as to impose, even for a time, upon the credulity of others, we shall conclude that nothing less than direct proof is requisite for establishing such a forgery as a real fact. Now, what arguments have been set forth for declaring the language of the Desatir to be nothing else than "an artificial idiom invented to support an imposture ?"

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1 I am here applying to the forger of a language what Lucretius, in continuation of his above quoted verses (p. xxx), urges against the belief that a single individual could ever have been the inventor of human speech.

2 By Norris, *Asiatic Journal*, vol. IX., November, 1820, p. 430.

Silvestre de Sacy says:[1] "It is difficult indeed, not to perceive "that the multiplied relations which exist between the *Asmani*, "'heavenly,' and Persian languages are the result of a systema- "tic operation, and not *the effect of hazard*, nor *that of time*, "*which proceeds with less regularity in the alterations to which* "*language is subjected.*"

I must apologise for here interrupting this celebrated author, for the purpose of referring to what nobody better than himself has established as a peremptory condition of existence for any language, and what he certainly never meant to deny, but may perhaps here be supposed to forget—namely, that a language is not "the effect of hazard," and although "not the result of a systematic combination," yet, as an instinctive creation, shows surprising regularity, and that an evident rule predominates in the alterations which time produces in languages.

Silvestre de Sacy proceeds: "The grammar of the Mahaba- "dian language is evidently, for the whole etymological part, "and even (which is singularly striking) in what concerns the "anomalous verbs, traced from (*calquée sur*) the Persian "grammar, and as to the radical words, if there be many of "them the origin of which is unknown, there is also a great "number of them in which the Persian root, more or less altered, "may be recognised without any effort."

Erskine examined, without the least communication with the French critic, the Mahabadian language, and says:[2] "In "its grammar it approaches very nearly to the modern Persian, "as well as in the inflection of the nouns and verbs, as in its "syntax." Norris[3] takes the very same view of it.

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1 *Journal des Savans*, February, 1821, pp. 69-70.

2 See Transact. of the Lit. Soc. of Bombay, vol. II.: "On the Authen- "ticity of the Desatir, with remarks on the Account of the Mahabadi "Religion contained in the Dabistan," by William Erskine, Esq., p. 360.

3 The Asiatic Journal and Monthly Register for British India and its Dependencies, November, 1820. p. 421 *et seq.*

These highly respectable critics published their judgment upon the Mahabadian language before the comparison of several languages with the Sanscrit and between each other had been made by able philologers, creators of the new science of comparative philology. According to the latter, the proofs of the real affinity of language, that is, the proofs that two languages belong to the same family, are to be principally and can be properly deduced, from their grammatical system. Thus, for instance, the forms of the Greek and Latin languages are in several parts nearly identical with the Sanscrit, the first bearing a greater resemblance in one respect, the latter in another; the Greek verbs in *mi*, the Latin declension of some nouns appear, to use the expression of the illustrious author, "traced from each other (*calqués l'un sur l'autre*)." These two languages seem to have divided between them the whole system of the ancient grammar, which is most perfectly preserved in the Sanscrit. This language itself is probably, with the two mentioned, derived from a more ancient language; we meet in them three sisters recognised by their striking likeness. This, although more or less weakened and even obliterated in some features, remains upon the whole still perceptible in a long series of their relations: I mean in all those languages which are distinguished by the name of *Indo-germanic*, to which the Persian belongs.

But, in deciding upon the affinity of languages, not only the grammatical forms are to be examined, but also the system of sounds is to be studied, and the words must be considered in their roots and derivations. The three critics mentioned agree that the language of the Desátir is very similar to the Persian or Deri, not only in grammar, but also in etymology; a great number of the verbal and nominal roots are the same in both. This similarity would, according to comparative philology, lead to the conclusion that either the one is derived from the other, or that both proceed from a common parent; but nothing hitherto here alleged can justify the supposition of invention, forgery, or fabrication of the so-called Mahabadian language.

We continue to quote the strictures of Silvestre de Sacy : "There is however a yet stronger proof of the systematic "operations which produced the factitious idiom. This proof "I derive from the perfect and constant identity which prevails "between the Persian phraseology and that of the Mahabadian "idiom. The one and the other are, whenever the translation "does not degenerate into paraphrase or commentary, which "frequently happens, traced from each other (*calqués l'un sur "l'autre*) in such a manner that each phrase, in both has "always the same number of words and these words are "always arranged in the same order. For producing such "result, we must admit, two idioms, the grammar of which "should be perfectly alike, as well with respect to the "etymological part as to the syntax, and their respective "dictionaries offering precisely the same number of words, "whether nouns, verbs or particles : which would suppose "two nations, having precisely the same number of ideas, "whether absolute or relative, and conceiving but the same "kind and the same number of relations."

If what we have already stated be not unfounded, the last quoted paragraph, which the author calls "a yet stronger proof "of the systematic operations which produced the factitious "idiom" must be acknowledged not to have the weight which he would attribute to it. If the Mahabadian and Persian be languages related to each other, "a perfect and constant "identity of phraseology between them both," if even so great as it is said to be, is not only possible, but may be fairly expected in the avowed translation of the Desatir in Persian. Such identity is most religiously aimed at in versions of a sacred text. Need I adduce modern examples of translations which, in point of phraseological conformity with their original, may vie with the Persian version of the Mahabadian text? The supposition that two nations have the same number of ideas, absolute or relative, is far from being absured : it is really the fact with all nations who are upon the same level of civilisation ; but the present question is of the writings of the

same nation, which, possessing at all times a sort of government and religion fundamentally the same, might easily count an obsolete language of its own among the monuments of its antiquity.

On that account, we cannot see what the former arguments of the critic gain in strength by the addition: "that the "perfect identity of conception falls in a very great part upon "abstract and metaphysical ideas, in which such a coincidence "is infinitely more difficult than when the question is only of "objects and relations perceptible to the senses."—A great similarity is remarked in all forms of thinking. Little chance of being contradicted can be incurred in saying, that the fundamental ideas of metaphysics are common to all mankind, and inherent in human reason. The encyclopedian contents of the Dabistan, concerning the opinions of so many nations, would furnish a new proof of it, were this generally acknowledged fact in need of any further support.

Silvestre de Sacy acknowledges that the Asmani language contains a great number of radical words, the origin of which is not known. Erskine says:[1] "It is certainly singular that the "language in which the Desatir is written, like that in which "the Zend-Avesta is composed, is no where else to be met "with. It is not derived from the Zend, the Pehlevi, the "Sanscrit, Arabic, Turkish, Persian, or any other known "language." * * * * * "The basis of the language, and "the great majority of words in it, belong to no known tongue. "It is a mixture of Persian and Indian words. A few Arabic "words occur." Norris[2] also found that a great part of the language appears to have little resemblance to any other that was ever spoken. A judgment, so expressed, might induce an impartial mind to ascribe originality to at least a part of the Asmani language; which would naturally render the other part less liable to suspicion, inasmuch as it would have been not less difficult to execute, but less easy to conceal, a partial

1 The work quoted, p. 360.

2 The Asiatic Journal, November, 1820, p. 421 *et seq.*

than a total forgery. Nevertheless it so happens that the dissimilarity from any other, as well as the similarity to one particular idiom, are both equally turned against the genuineness of the language in question : where dissimilarity exists, there is absolute forgery—where similarity, an awkward disguise !

Erskine continues : " The Persian system it is unnecessary " to particularise ; but it is worthy of attention that, among " the words of Indian origin, not only are many Sanscrit, which " might happen in a work of a remote age, but several belong " to the colloquial language of Hindustan : this is suspicious, " and seems to mark a much more recent origin. Many words " indeed occur in the Desatir that are common to the Sanscrit " and to the vulgar Indian languages (the author quotes thirty- " four of them) ; many others might be pointed out. But the " most remarkable class of words is that which belongs to the " pure Hindi ; such I imagine are the word *shet*, ' respec- " table' prefixed to the names of prophets and others (twenty- " four are adduced). Whatever may be thought of the words " of Persian descent, it is not probable that those from the " Hindustani are of a very remote age ; they may perhaps " be regarded as considerably posterior to the settlement of the " Muselmans in India."

Strongly supported by the opinion of respectable philologers, I do not hesitate to draw a quite contrary conclusion from the facts stated by Erskine. It should be remembered that, in the popular or vulgar dialects are often found remains of ancient tongues, namely, roots of words, locutions, nay rules of grammar which have become obsolete, or disappeared in the cultivated idioms derived from the same original language. It was not without reason that the illustrious William Humboldt recommended to the Royal Asiatic Society of Great Britain and Ireland,[1] to examine, on behalf of general Oriental

1 An Essay on the best means of ascertaining the affinities of Oriental languages, by baron W. Humboldt, in the Transactions of the Royal Asiatic Society of Great Britain and Ireland, vol. II. part I. p. 213.

philology, the different provincial dialects of India. Even the gibberish of gypsies is not to be neglected for that purpose.[1]

Thus, if we are not greatly mistaken, the very arguments alleged to show that the Mahabadian language is an invention or forgery, lead rather to a contrary conclusion. Duly sensible of the great weight of authority which opposes the result of my inquiry, I sought an explanation of the severe judgment passed upon the Desatir, and venture to surmise that it was occasioned by the certainly extravgant claim to a heavenly origin and incredible antiquity which has been attached to this work. Such pretensions, taken in too serious a light, can but hurt a fixed, if not religious, belief. Every nation acknowledges but one heavenly book, and rejects every other. Hence arises a very natural, and even respectable pre-conception against all that appears without the limits traced by religion, or mere early habit and adopted system. Thus a severe censure is provoked. To annihilate at once the impertinent pretension to a divine origin, all that ingenuity can suggest is brought forward to prove the book to be a fraudulent forgery; to strip it of the awful dignity of antiquity, it must by any means be represented as the work of yesterday. But error is not fraud, and may be as ancient as mankind itself; because credulous, a man is not the forger of a document. If the Mahabadian language is not that primitive idiom from which the Sanscrit, the Zend, and other languages are derived, it does not follow that it is "a mere jargon, "fabricated with no great address to support a religious or philosophical imposture;"[2] if it was not spoken in Iran long before the establishment of the Peshdadian monarchy, it does not follow "that it has at no time belonged to any tribe or nation on "the face of the earth."

However I may appear inclined in favor of the Desatir, I shall avoid incurring the blame of unfair concealment by adding to the names of the great critics above quoted, adverse to this work, the great one of William von Schlegel. I must avow it; the

1 Colonel Harriot on the Oriental Origin of the Gypsies. *Ibid.*, 518

2 Erskine, *loco cit.*, p. 372.

celebrated author declares the Desatir,[1] intimately connected with the Dabistan, to be "a forgery still more refined (than that of "the Brahman who deceived Wilford,[2]) and written in a pretended "ancient language, but fabricated at pleasure." As he however, presents no arguments of his own, but only appeals in a note to the articles written by Silvestre de Sacy and Erskine, there is no occasion here for a further observation concerning this question. As to von Schlegel's opinion upon the Dabistan, I reserve some remarks upon it for another place.

General arguments, opposed to general objections, may produce persuasion, but are not sufficient for establishing the positive truth concerning a subject in question. It is necessary to dive into the Mahabadian language itself for adequate proofs of its genuineness. I might have justly hesitated to undertake this task, but found it already most ably achieved by baron von Hammer,[3] in whom we do not know which we ought to admire most, his vast store of Oriental erudition, or the indefatigable activity with which he diffuses, in an unceasing series of useful works, the various information derived not only from the study of the dead letter in books, but also from converse with the living spirit of the actual Eastern world. This sagacious reviewer of the Desatir, examining its language, finds proofs of its authenticity in the nature of its structure and the syllables of its formation, which, when compared to the modern pure Persian or Deri, have the same relation to it as the Gothic to the English; the old Persian and the old Germanic idioms exhibit in the progress of improvement such a wonderful concordance and analogy as can by no means be the result of an ingenious combination, nor that of a lucky accidental coincidence. Thus, the language of the Desatir has syllables of declension affixed to pronouns which coincide with those of the Gothic and Low German, but are not

1 See *Reflexions sur l'Etude des Langues asiatiques, adressees a Sir James Mackintosh.* Bonn, 1832, pp. 51-52.

2 See Asiatic Researches, vol. VIII. Lond. ed. 8. p. 254.

3 See *Heidelberger Jahrbucher der Literatur Vom Janner te Juni* 1823, Nos. 3. 12. 13. 18. 20.

recognisable in the modern form of the Persian pronouns. This is also the case with some forms of numerical and other words. The Mahabadian language contains also a good number of Germanic radicals which cannot attribute to the well-known affinity of the German and the modern Persian, because they are no more to be found in the latter, but solely in the Desatir. This has besides many English, Greek, and Latin words, a series of which baron von Hammer exhibits, and—which ought to be duly noticed—a considerable number of Mahabadian words, belonging also to the languages enumerated, are sought in vain in any Persian dictionary of our days! Surely an accidental coincidence of an invented factitious language, with Greek, Latin, and Germanic forms would be by far a greater and more inexplicable miracle, that the great regularity of this ancient sacred idiom of Persia, and its conformity with the modern Deri. It is nevertheless from the latter that the forgery is chiefly inferred.

Moreover, the acute philologer, analysing the Mahabadian language by itself, points out its essential elements and component parts, that is, syllables of derivation, formation, and inflexion. Thus he adduces as syllables of derivation certain vowels, or consonants preceded by certain vowels; he shows certain recurring terminations to be syllables of formation for substantives, objectives, and verbs; he sets forth particular forms of verbs, and remarkable expressions. All this he supports by numerous examples taken from the text of the Desatir. Such a process enabled him to rectify in some places the Persian translation of the Mahabadian text.

I can but repeat that my only object here is to present the question in the same state that I found it; and am far from contesting, nay, readily admit, the possibility of arguments which may lead to a contrary conclusion. Until such are produced, although not presuming to decide, I may be permitted to believe that the language of the Desatir is no forgery. I may range myself on the side of the celebrated Orientalist mentioned, who, ten years after the date of his review of the Desatir (ten years

which with him are a luminous path of ever-increasing knowledge) had not changed his opinion upon the language of the Desatir, and assigns to it[1] a place among the Asiatic dialects; according to him, as it is more nearly related to the new Persian than to the Zend and the Pehlevi, it may be considered as a new intermediate ring in the hermetic chain which connects the Germanic idioms with the old Asiatic languages; it is perhaps the most ancient dialect of the Deri,[2] spoken, if not in Fars, yet in the north-eastern countries of the Persian empire, to wit, in Sogd and Bamian. When it ceased to be spoken, like several other languages of by-gone ages, the Mahabadian was preserved perhaps in a single book, or fragment of a book, similar in its solitude, to the Hebrew Bible, or the Persian Zend-Avesta.

At what epoch was the Desatir written?

The epoch assigned to it, according to different views, is the sixth[3] or the seventh[4] century of our era, even the later time of the Seljucides who reigned from 1037 to 1193. The latter epoch is adopted as the earliest assignable, by Silvestre de Sacy, who alleges two reasons for his opinion: the one is his belief that the new Persian language, in which the Desatir was translated and commented by the fabricator of the original or Mahabadian text did not exist earlier; the second reason refers to some parts of the contents of the Desatir. I shall touch upon both these questions.

It is useless to discuss what can never be ascertained, who the author of the Desatir was. But this work would be unintelligible

1 See *Journal asiatique, tome XII. juillet* 1833. pp. 24-26.

2 *Ibidem*, pp. 20-21. Deri was spoken on the other side of the Oxus, and at the foot of the Paropamisus in Balkh, Meru, in the Badakhshan, in Bokhara, and Bamian. The Pehlevi was used in Media proper, in the towns of Rai, Hamadan, Isphan, Nehawend, and Tabriz, the capital of Azar bijan.—Beside the Deri and Pehlevi, Persian dictionaries reckon five other dialects, altogether twelve dialects, of ancient and modern Persian.

3 *Tholuck, Sufismus, sive Theosophia Pantheistica*, p. 111.

4 Norris, Asiatic Journal, November, 1820, p. 430.

without the Persian translation and commentary. Silvestre de Sacy asks: "Are not this translation and this commentary, "themselves pseudonymous and apocryphal books, and is not the "whole, perhaps, the work of an impostor of the last century?" In answering this, I shall be guided by the baron von Hammer, who wrote his review of the Desatir before he had seen that of the *Journal des Savans*, but, after having perused the latter, declared that he had nothing to change in his opinion. Although the commentator, to whom the honor of being the inventor of the Mahabadian language is ascribed, follows in the main the ancient text word for word, and substitutes commonly a new for the obsolete form of the term, yet frequent instances occur (some of which baron von Hammer adduces) which prove that the interpreter did not clearly understand the old text, but in place of the true meaning gave his own arbitrary interpretation. The proper names even are not always the same. Besides—and this is most important—the doctrines contained in the Desatir and in the Commentary differ from each other. In the books of the first Mahabadian kings we find the fundamental ideas of the Oriental philosophy, such as it was before its migration from Asia to Europe; but in the commentary we perceive the development of the Aristotolian scholastic, such as it formed itself among the Asiatics, when they had, by means of translations, become acquainted with the Stagirite. We shall revert to this subject hereafter. Whatever it be—the discrepancies between the original text and the interpretation, as they would certainly have been avoided by the author of both, prove that they are the works of two different persons, probably with the interval of a few centuries between them.

The Persian translator and commentator is said to be the fifth Sassan, who lived in the time of the Persian king Khusro-Parviz, a contemporary of the Roman emperor Heraclius, and died only nine years before the destruction of the ancient Persian monarchy, or in the year 643 of our era. It must be presumed that the five Sassans, the first of whom was a contemporary of Alexander, 323 years before Christ, were not

held to be immediate successors to each other, but only in the same line of descent; otherwise an interval of 946 years, from Alexander to Parviz, comprehending the reign of thirty one Arsacides and twenty-two Sassanian princes, would be given to no more than five individuals, which absurdity ought not to be attributed to the commentary of the Desatir. In general, so common is it with Asiatics to deal with names of celebrity as if they were generic names, that it is very frequently impossible to be positive about the true author of a work. There appears in the present case nothing to prevent us from placing the translator and commentator of the Desatir (whether a Sassan or not) in the seventh century of our era.

The translation and commentary of the Desatir were written in what the best judges consider as very pure Persian, though ancient, without any mixture whatever of words of Arabic or Chaldean origin, and conformable to the grammatical system of modern Persian. But when was the latter, formed?—As the opinion upon this epoch involves that upon the age of the composition itself, I shall be permitted to take a rather extensive historical view of this part of the question.

Setting aside the Mahabadian kings mentioned in the Desatir and Dabistan, we know that Gilshah, Hoshang, Jamshid (true Persian names) are proclaimed by all Orientalists as founders of the Persian empire and builders of renowned cities in very remote times. This empire comprised in its vast extent different nations, speaking three principal languages, the Zend, Pehlevi, and Parsi. Among these nations were the *Persœ*, "Persians," properly and distinctively so called. We are informed by Herodotus[1] that there were different races of Persæ, of whom he enumerates eleven. Those who inhabited originally *Fars, Farsistan, Bersis*,[2] a country double

1 Clio, lib. I.

2 In the Bible it is called Paras, or Faras, and reckoned as extensive as Great and Little Armenia, or as Hungary, Transylvania, Slavonia Croatia, and Dalmatia together.—See *Gatterer's Weltgeschichte IIter Theil, Seite 9.*

the extent of England, and gave their name to the whole empire, certainly spoke their own idiom, the *Parsi* or *Farsi*. A national language may vary in its forms, but never can be destroyed as long as any part of the nation exists; can we doubt that the Persians who, once the masters of Asia, although afterwards shorn of their power, never ceased to be independent and formidable, preserved their language to our days?

We may consider as remains of the oldest Persian language, the proper and other names of persons, places and things mentioned by the most ancient historians; now, a number of such words, which occur in the Hebrew Bible,[1] in Herodotus, and other Greek authors, are much better explained from modern Persian than from Zend and Pehlevi. In the Armenian language exist words common to the Persian, none common to the Pehlevi[2]; therefore, in very remote times Persian and not Pehlevi was the dominant idiom of the Iranian nations with whom the Armenians were in relation. More positive information is reserved for posterity, when the cuneiform inscriptions upon the monumental rocks and ruins, to be found in all directions within the greatest part of Asia, shall be deciphered by future philologers, and perhaps possessing greater talent, but better means of information from all revealing time than those of our days, who have already successfully begun the great work—Grotefend, Rask, St. Martin, Burnouf, Lassen, etc.

Let us now take a hasty review of a few principal epochs of the Persian empire, with respect to language, beginning only from that nearest the time, in which Persia was seen and described by Herodotus, Ctesias, and Xenophon, not without reference to the then existing national historical records. Khosru (Cyrus) the Persian King, placed by the Occidentals in the seventh century before our era,[3] having wrested the

1 In the books of Ezra, Nehemiah, and Esther.

2 See *Observations sur les Monumens historiques de l' ancienne Perse, par Etienne Quatremere. Journal des Savans, juin et juillet* 1840, pp. 347. 348

3 The Orientals place him in the tenth century B. C.

sceptre from the hands of the Medes, who spoke Pehlevi, naturally produced the ascendancy of his national idiom. This did not sink under his immediate successors, Lohrasp and Gushtasp. Although under the reign of the latter, who received Zardusht at his court in the sixth century B. C.,[1] the Zend might have had great currency, yet it certainly declined after Gushtasp, as his grandson Bahman, the son of Isfendiar, fovoured the cultivation of the Parsi.[2] This language was perfected in Baktria (the original name of which country is *Bakhter*, "East," an old Persian word) and in the neighboring Transoxiana; there the towns *Bamian*, the Thebes of the East, and *Balkh*, built by Lohrasp and sanctified by Gushtasp's famous Pyræum, besides *Merv* and *Bokhara*, were great seats of Persian arts and sciences. The Parsi, thus refined, was dominant in all the royal residences, which changed according to seasons and circumstances; it was spoken at the court of the Second *Dara* (Darius Codomans), and sounds in his own name and that of his daughters *Sitàra* (Statira) "star," and *Roshana* (Roxana), "splendor," whom the unfortunate king resigned with his empire to Alexander.[3] This conqueror, intoxicated with power endeavored to exterminate the Mobeds, the guardians of the national religion and science; he slew many, but dispersed only the majority. From the death of Alexander (323 B. C.) to the reign of Ardeshir Babegan (Artaxerxes), the founder of the Sassanian dynasty (200 A. D.), a period of more than five centuries is almost a blank in the

1 According to Richardson (see the preface of his Dic., p. vi), the Farsi was peculiarly cultivated by the great and learned, above 1200 years before the Muhammedan era, *i. e.* above 600 years B. C. which epoch is commonly assigned to Gushtasp's reign.

2 See Hammer's *Schone Redekunste Persiens, Seite 3 et seq.*

3 Strabo, who flourished in the beginning of the Christian era, and drew his information mostly from the historians of Alexander, refers probably to the time of the Macedonian conquest, when he says xv. 2, § 8, fol. 724, edit. Cas.): that the Medians, Persians, Arians, Baktrians, and Sogdians spoke almost the same language. This probably was that of the then leading nation, the Persian.

Persian history; but when the last-mentioned king, the regenerator of the ancient Iranian monarchy, wishing to restore its laws and literature, convoked the Mobeds, he found forty thousand of them before the gate of the fire-temple of Barpa.[1] Ammianus Marcellinus, in the fourth century of our era attests, that the title of king was in *Deri*, "court language," yet the Pehlevi was spoken concurrently with it during the reigns of the first twelve Sassanian princes, until it was proscribed by a formal edict of the thirteenth of them, *Bahram gor*, in our fifth century. Nushirvan and Parviz, in the sixth century, were both celebrated for the protection which they granted to arts and sciences. We have on record a school of physic, poetry, rhetoric, dialectics, and abstract sciences, flourishing at Gandisapor, a town in Khorasan: the Persian must have then been highly cultivated. We are now in the times of Muhammed; were they not *Persian*, those Tales, the charm of which, whether in the original or in the translation, was such, that the Arabian legislator, to counteract it, summoned up the power of his high-sounding heaven-inspired eloquence, and wrote a part of the Koran against them? If he himself had not named the Deri as the purest dialect of the Persian, what other language could we believe he admired for its extreme softness so much as to say, that the Almighty used it when he wished to address the angels in a tone of mildness and beneficence, whilst he reserved the Arabic for command?[2] Such a fact, or such a tradition, presupposes a refined, and therefore longspoken language. After Muhammed's death, his fanatic successors attempted to bury under the ruins of the Persian empire even the memory of its ancient religon and language—but they did not succeed: the sacred fire was saved and preserved beyond the Oxus; it was rekindled in Baktria, that ancient hearth of Persian splendor; there poetry and eloquence revived, but

1 Hammer, *loc. cit.*, p. 7.

2 Works of Sir W. Jones, vol. V. p. 426, Transactions of the Literary Society of Bombay, vol II. p. 297.

could not raise their voices until princes of Persian origin became lieutenants of the Muhammedan khalifs. It was under Nasr, son of Ahmed the Samanian, in the beginning of our tenth century, that RUDIGI rose, the first celebrated new Persian poet, but he found, he did not create the language, more than Homer created Greek, Dante Italian, or Spenser English. A great author, in whom the genius of his nation is concentrated, does no more than aptly collect into a whole the idiom which exists everywhere in parts, and elicit its pre-existing resources. Thus under his pen the language can appear to spring up with all its beauties—as Minerva, equipped in armour, sprung forth from the head of Jupiter.

Such being the historical indications relative to the Persian language, we cannot participate in the doubts of Silvestre de Sacy, nor find Erskine just in disdaining even to make a comment upon the credibility of the hypothesis "that the "Persian language was completely formed in the age of the "latter Sassanians." It would be rather a matter of wonder that the Parsi, related to the most ancient and most cultivated language in the world, should not have been much sooner fitted for the harmonious lays of Ferdusi!—a matter of wonder indeed, that the Persians, who taught the Arabs so much of their religion—heaven and hell, should have remained behind them in the refinement of their idiom!—that they, who could scoff at the *Tazis* as eaters of lizards, should not have possessed, in the seventh century, a language to contend with that people, who themselves possessed celebrated poets long before Muhammed![1]

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1 See the preface to the most valuable work *Le Divan d'Amro 'Ukais*, par le baron Mac Guckid de Slane, Paris, 1837, pp. viii and ix. The learned author confirms that celebrated Arabian poems existed before the introduction of the Muhammedan religon, which, for a certain time, averted the Arabs from the cultivation of poetry and history. We shall here add (which would have been more appropriately placed in the note upon Amro 'lKais, in vol. III. p. 65, and will correct the same) that this poet (see *loc. cit.*, p. xvi *et seq.*) flourished at an epoch anterior to Muhammed, and died probably before the birth of that extraordinary man.

It is for ever regrettable that overpowering Muhammedism should have spoiled the original admirable simplicity of one of the softest languages in the world, by the intrusion of the sonorous but harsher words of Arabic, and imposed upon us the heavy tax of learning two languages for understanding one; but, as the translation of the Desatir is free from words of an Arabic or Chaldean origin, should we not fairly conclude, that it was executed before the Muhammedan conquest of Persia? So did Norris, and so Erskine—I can but think—would have done, if his judgment and penetration, usually so right and acute had not been pre-possessed by the idea of an imposture, which he had assumed as proved or self-evident, whilst this was the very point of contestation. Thus, "the very freedom "from words of foreign growth, which the learned natives "consider as a mark of authenticity, appeared to him the proof "of an artificial and fabricated style."

If even there are some Arabic words to be found in the text and the translation of the Desatir, this affords no fair inference that these works had not been composed before the Arabs conquered Persia, because those words might have come from Pehlevi, in which there is a mixture of Arabic, and there are also Persian words in the Koran; most naturally as there subsisted from times immemorial relations between Persia and Arabia.

What I have said will, if I am not mistaken, sufficiently justify the conclusion, that the Persian idiom could in the seventh century have attained the regularity and form of the present Persian, such at least, as it appears in the Commentary of the Desatir, not without a very perceptible tincture of obsoleteness.

I need scarce remark that the title *asmani*, "heavenly," belongs exclusively to the superstitious admiration with which the Desatir is viewed. Nor are its fifteen books to be taken for sacred works of so many prophets who succeeded each other after such long intervals of time; yet nothing prevents us, as I hope to show, from believing some parts of them very

ancient. Neither are these of the same antiquity. Thus, prophecies which are certainly interpolations made after the events, occur in them, not otherwise than in the Indian Purans, the fundamental parts of which are nevertheless now admitted to be as ancient as the Vedas themselves. We find in the two last books of the Desatir are mentioned: the contest between the Abbasides and the descendants of Ali: the adoption of Muhammedism by almost the totality of Iran; inimical sects and the power of the Turcomans superseding that of the Arabs; the latter part must certainly have been composed after the taking of Bagdad by Hulogu in 1258 of our era. The fifteenth book of the Desatir is probably apocryphal.

As to the doctrine of the Desatir, Erskine says:[1] "I consider "that the whole of the peculiar doctrines, ascribed to Mahabad "and Hoshang, is borrowed from the mystical doctrine of the "Persian Sufis, and from the ascetic tenets and practices of "the Yogis and Sanyasis, of India who drew many of their "opinions from the Vedanta-school." But this involves the great historical question, concerning the origin of Sufism and the whole Indian philosophy, which is by some (not without foundation) believed to have been spread throughout a great part of Asia. It is quite gratuitous, I may say, to regard them "as having had no existence before the time of "Azar Kaivan[2] and his disciples in the reigns of Akbar and "Jehanguir, and as having been devised and reduced into form "between 200 and 300 years ago in the school of Sipasi-"philosophers."

Nor can I admit as better founded the following insinuations of the same ingenious critic: "Nor shall I inquire whether "many of the acute metaphysical remarks that abound in "the commentary and the general style of argument which it "employs have not rather proceeded from the schoolmen of the "West than directly from the Oriental or Aristotelian "philosophy." To this may be answered: It is highly proble-

1 *Loco citato*, p. 372.

2 See vol. I. pp. 87 *et seq.*

matic, whether the translator of the Desatir ever knew any schoolman of the West, but it is certain that he, as an Asiatic and a Persian, knew the Oriental philosophy, the fundamentals of which were preserved in the first books of the Desatir, as we have already said; but the commentator could but participate in the modification, which the ancient doctrine had undergone in his age, after its return from the West to the East, in translations of Greek philosophical works into Asiatic languages. Thus, in the Desatir and its commentary—I borrow the words of baron von Hammer:—"We see already "germinating the double seed of reason and light, from which "sprung up the double tree of rational and ideal philosophy," which spread its ramifications over the whole world, and lives and flourishes even in our times.

The commentator was no ordinary man: living, as we may believe, in the first half of the seventh century, he possessed the sciences of his learned age; flourishing under the reign of king Khosru Parviz, who professed the ancient Persian religion in his letter to a Roman emperor of the East,[1] and tore to pieces Muhammed's written invitation to adopt Islam[2]; in this yet unshaken state of national independence the fifth Sassan preserved pure his creed

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1 *Heidelberger Jahrbucher, loc. cit. Seite* 313.

2 The Dabistan (see Pers. text, Calcutta edit., p. 69, and English transl., vol. I. p. 145) quotes verses containing this profession, addressed by Khosru Parviz to a Roman emperor, whose name, however is not mentioned. During the reign of this Persian king, two emperors ruled in the East, namely, Mauritius, whose daughter Parviz married, and Heraclius, by whom he was defeated towards the end of his life. I found it probable, but had no authority to assert (see vol. I. p. 145, note 2) that the above stated profession was made to Mauritius; but those verses by themselves deserve attention, as they establish the adherence of Parviz to the religion of Hoshang, in contradiction to several historians, according to whom he adopted Christianity: this assertion seems founded upon his great attachment to the celebrated *Mary*, or *Chirin* his Christian wife, and daughter of a Christian emperor, the said Mauritius.

and style from the influence of the Arabian prophet. The translator and commentator of the Desatir says of himself: "I too have written a celebrated book under the name of *Do "giti*, 'the two worlds', full of admirable wisdom, which I "have derived from the most exalted intelligence, and in the "eminent book of the famous prophet the King of Kings, "Jemshid, there is a great deal, concerning the unity which "only distinguished Ascetics (*Hertasp*) can comprehend, and "on the subject of this transcendant knowledge I have also "composed a greater volume *Periá están*, 'the mansion of "light,' which I have adorned by evidence deduced from "reason, and by texts from the *Desatir* and *Avesta*, so that "*the Soul of every man* may derive pleasure from it. And it "is one of the books of the secrets of the great God."

This is a most important declaration. The commentator consider the Desatir and the Avesta as sources of delight TO ALL MEN. And he was right. The doctrine of the former work now under consideration is found everywhere, not denied either by the ancients or moderns; it is the property of mankind. As such, "*it does not belong to any particular "tribe or nation*:" in which point, although in quite another sense, we agree with Erskine, but we may dissent from the learned author, when he taxes it to be "a religious or "philosophical imposture, which needed the support of a fabricated language." After careful examination, I must conscientiously declare, I discover no imposture aimed at by any artifice; there was no secret to be concealed; nothing to be disguised; the Mahabadian religion is as open as its temple, the vault of heaven, and as clear as the lights, flaming in their ethereal attitudes; its book is a sort of catechism of Asiatic religion; its prayer a litany of Oriental devotion, in which any man may join his voice.

Thus have I endeavoured, to the best of my power, to exhibit faithfully what has hitherto been alleged for and against the authenticity of the book, which is one of the principal authorities of the Dabistan. If the author of this

latter work was as the often-quoted ingenuous author supposes "in strict intimacy with the sects of enthusiasts by whom the "Desatir was venerated, and whose rule it was," we may so much the more rely upon the truth of his account concerning such a religious association. If he professed the new religion, which the emperor Akbar had endeavored to found, as this was a revival of the ancient Persian religion, we may reasonably presume, that he would have searched, and brought to light writings concerning it which were concealed, neglected or little known; he would have cautiously scrutinized the authenticity of the documents, and conscientiously respected the sacred sources of that faith, which, after a careful examination of all others, deserved his preference; nothing justifies the supposition, that he would forge any thing himself, or countenance, or not be able to detect, the forgery of others. However this be, Mohsan Fani's character will be best known by the perusal of his work; after a rapid synopsis of its contents, to which I will now proceed, I shall be permitted to point out, as briefly as possible, some of the merits and defects conspicuous in his composition.

LIST OF THE PERSIAN BOOKS OF THE PARSEES.

Sadder-i-Nasr.
Sadder-i-Nazam.
Sadder-i-Bahr-i-Tawil.
Zarthost-Nâmah.
Desatir.
Zohor-i-Pâstân.
Olmâ-i-Islâm.
Old Ravâyet.
New Ravâyet.
Kisse-i-Sanjân.
The Dabistân.
The Amighistan.
The Dârâi Sekunder.
The Akhterestan-region of the stars.
The Jashen Sada.
The Sirûd-i-Mastan.
The Jâm-i-Kaikhosro.
The Shâristâni-Dânish-wa-Gulistân-i-binish.
The Zerdusht Afshâr.
Nosh Daroo.
The Sunjan Gubin.
The Bazm-gah-i-durvishân.
The Arzang Mâni.
The Tabrah-i-Mobedi.
The Dadistân Aursah.
The Amizesh-i-Farhang.
The Mihin Farush.
The Testament of Jamshid to Abtin.
Rozâbâd.
The Sanyâl.
The Ramazastân of Zertosht.

Huz-al-Hayât.
The Samràd Nameh.
Zindeh rûd.
Kheshtâb.
Shârestâne Chehâr Chaman.
Javidân Khirad.
Mainyo Khirad.
Shâh Nâmeh.
Kershâsp Nâmeh.
Barzo Nâmeh.
Frâmroz Nâmeh.
Jehângir Nâmeh.
Gustâsp Nâmeh.
Zartosht Nâmeh.
Changargach Nâmeh and the Jàmâspi.
Bahman Nâmeh.
Dàràb Nâmeh.
History of Azâd Bakht.
Kaikhosru Nâmeh.
Kisse-i-Atasheherâm, Nowsaree.
Tavârikh-i-Sâlaki, Ajam.
Dâstân-e-Gustâsp-va-Lohrâsp.
Farziât Nâmeh—Dârâb Pâhâlan.
Pûrshesh Pâsukh—Haftâd O Hosht (78 questions asked to the Dusturs of Persia from India).

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